The LUTHERAN

RECESSIONAL

"On what has now been sown Thy blessing, Lord, bestow"

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Blind Spot

AHEAD OF US at the check-out counter of the supermarket was a harried-looking young housewife with one child in the baby seat of the shopping cart and another at her heels. She spoke broken English and evidently was having a hard time understanding the cashier. The line was held up until the transaction was finally settled.

MY FRIEND, just behind me in the line, was annoyed. When we got out to the parking lot, she exploded. "That woman at the check-out desk! Did you ever see such stupidity? Those foreigners are just flocking here and taking over. My forefathers helped make America great and I don't want to see it all spoiled."

I knew that my friend was proud of her ancestors, who were among the founders of this land. Perhaps she lays too much stress on that heritage. She's a delightf person, a generous neighbor, a liberal su porter of good causes—but she has o failing. She is definitely hostile to a "foreigners."

USUALLY I take her tirades in silence, b I could not help thinking of that worri young mother, coping with the ways of strange land. "I think race prejudice is o of the seven deadly sins," I said.

"Oh, so do I! I have no use for ra prejudice," my friend answered quickly.

My friend is not a hypocrite, but she h a blind spot. She can't seem to reali when she has to deal with someone of a other race, that they are children of God much as she. Do you and I have blind spo too? I wonder.

—JANE CROWE MAXFIELD

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● A MAN ASKED US this fall at a stewardship retreat of the Pennsylvania Ministerium how he should dispose of a few old and tattered Bibles. These are holy books, he said, and what do you do with holy books when they become unusable? Just throw them out? . . . We answered by discussing the concept of holiness, found ourselves kneedeep in theology and jumped at the suggestion to ask a theologian to talk about the subject in THE LUTHERAN. Philadelphia Seminary Professor Martin Heinecken not only accepted the assignment but got so intrigued with it that he wrote a whole series on the subject. It opens this week on *page 11*.

● WHEN THE JAPAN Lutheran Church celebrated its 100th birthday this summer, it sent a special invitation to Henry Endress to attend. Dr. Endress has been ULC stewardship director since 1949, executive director of the Lutheran Laymen's Movement since 1950. Producer of religious films (associate producer and co-author of *Martin Luther*), he has a sharp eye for the significant elements in the life of the church, went to Japan via Hawaii, returned via Alaska, and wrote for us a series of articles on his impressions. First of the series, *page 15*.

● ARTHUR R. STEES, Gettysburg Seminary graduate (class '57) and mission developer of Faith Church in Rockford, Ill., found out how much money is being spent on kitchen equipment in church buildings while planning for the first unit of the congregation he serves. "Perhaps we could save the church thousands of poorly invested dollars through THE LUTHERAN," he wrote us. We don't know whether this article (*page 20*) will do it, but it doesn't hurt to try.

● MANY MOVIES are good, but the bad ones endanger our nation's morals, Augustana Lutherans said. *See page 4.*

THE CHURCH IN THE NEWS

Vatican calls off talks

Two Roman Catholic priests had held a "secret" meeting with Eastern Orthodox churchmen during sessions of the Central Committee of the World Council of Churches on the Greek island of Rhodes last August. They were reported to have proposed a discussion of possible reunion of the Eastern and Roman churches, which have been separated since 1054. When the meeting aroused criticism, Metropolitan James of Philadelphia, an Orthodox spokesman, denied that any "official contacts" had been discussed. The meeting was "friendly and informal," he said.

In late September the issue was revived when the Vatican Radio announced that ten Roman Catholic representatives would meet in Venice next June with an equal number of Eastern Orthodox churchmen. They would hold "theological discussions of interest to both churches." The Vatican would "encourage" the meeting but would not "invest it with official consent," the broadcast said.

This time the denial came from Greek Orthodox Archbishop Iakovos, speaking for the Orthodox leadership. He said Orthodox churches "will never participate in any conversation with the Rom Catholic Church which does not ha as its eventual aim the inclusion of Pr estants."

The Vatican Radio reported on O 20 that the Venice talks had been ca celled. "Excessive publicity" and the e sire of "various Protestant elements" be represented at the meetings we blamed.

Orthodox bishop chides Rome

The abrupt manner in which the un talks had been called off "shocked" hi Archbishop Iakovos told a news conf ence. The Roman Catholic Church h "closed the door" without even inviti the Orthodox to come in, he said.

Saying that he spoke "with a pain heart" but not with a lack of resp for the Roman Catholic Church, t Greek Orthodox prelate declared, "W know her attitude—always acting as mother church that opens her arms a expects the return of 'separated childr without even asking them to come ba The Roman Catholic Church should more realistic because today's inter tional issues cannot be confronted by c church alone."

Augustana hits movie morals

Recent Hollywood films are plac an "overemphasis on sex and violenc George A. Heimrich had declared September. Mr. Heimrich, an Augusta Lutheran Church layman, is director the West Coast office of the Natio Council of Churches' Broadcasting a Film Commission. He noted that "o fensiveness" of some films "has be getting worse during the past six month Asking the churches to take action, pointed out that the industry's self-c sorship production code "has brok down or is not being applied."

Mr. Heimrich's plea was undercut by . Robert W. Spike, United Church of rist home missions executive and vice- airman of the NCC's film commission. ovies are showing "increased maturity d artistic sensitivity," Dr. Spike con- ded. Churches should "be grateful this new fact." Other commission mbers said nothing could be done un- the NCC General Board meeting c. 6.

To stir action, the Augustana Church's ecutive council at a Chicago meeting e last month charged that "interest in rsonal gain" was leading to a "down- rd trend" in movie morals. The coun- asked churches and civic-minded oups to join it in protest against movies at exploit sex and violence.

Sees danger to nation

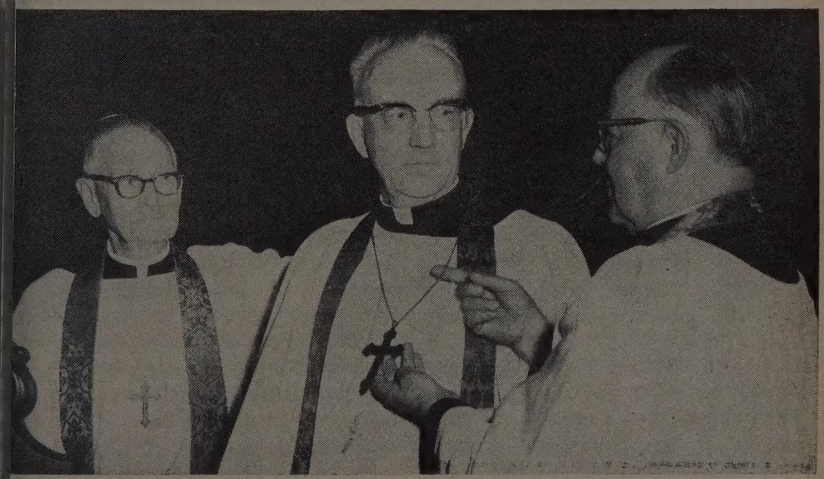
Such films "undermine and tend to stroy the manners, morals and living bits of people both in the United ates and abroad," the Augustana churchmen warned. "They create wrong and harmful impressions of the United States by those who view these pictures in other lands."

The council commended movie producers "who recognize their moral responsibility and produce pictures that are a credit to the industry." It also praised Mr. Heimrich's efforts to "interpret for the industry the spirit and purpose of the Protestant churches."

Faith healers condemned

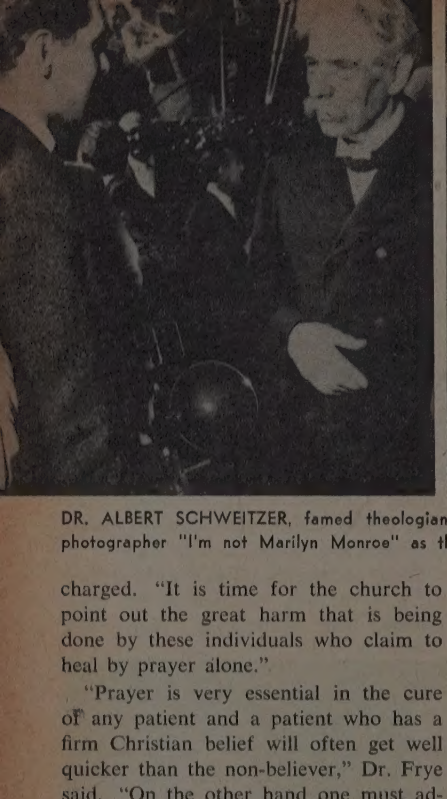
Most faith healers are "false prophets acting in the name of religion," Dr. Glenn R. Frye declared in an address to the Rotary Club of Hickory, North Carolina. Dr. Frye, chief surgeon at Richard Baker Hospital, Hickory, is a member of the United Lutheran Church's Foreign Mission Board and of the church's special commission to study faith healing.

While some individuals may be helped by faith healers, "thousands are disillusioned and heartbroken," Dr. Frye



TRIO OF AUGUSTANA CHURCH PRESIDENTS

r. P. O. Bersell, president emeritus; Dr. Malvin H. Lundeen, who was installed as ugustana's head at Chicago on Oct. 11; and Dr. O. A. Benson, honorary president



DR. ALBERT SCHWEITZER, famed theologian, missionary doctor and musician, jokingly t photographer "I'm not Marilyn Monroe" as they discuss photo angles at Frankfurt, Germ

charged. "It is time for the church to point out the great harm that is being done by these individuals who claim to heal by prayer alone."

"Prayer is very essential in the cure of any patient and a patient who has a firm Christian belief will often get well quicker than the non-believer," Dr. Frye said. "On the other hand one must admit that many non-believers and non-Christians get well just as readily as the Christian . . . There are some cases on record which have apparently been cured by faith after all other means have failed . . . because the Lord can cure anyone that he wishes to cure. But that is not the only way the Lord meant for healing to be done."

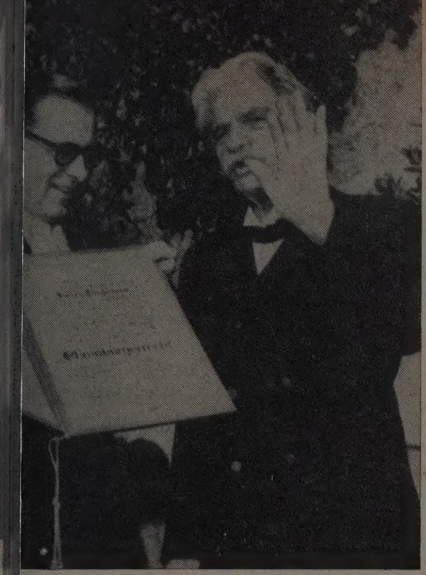
Professional faith healers were criticized by Dr. Frye for their "fantastic promotional and publicity tactics," the "astounding incomes" earned by some, and their exaggerated claims and mechanical approach to prayer.

Spanish pastor sentenced

By agreement with the Vatican, Roman Catholic Church is Spain's ficial religion. The land's 30,000 Pr estants are permitted to worship, but to make converts, advertise services, r bells, or put signs on church buildin Weddings and funeral services are stricted. Reports last summer rai hopes that Spain might be ready to persecution of its tiny Protestant mino and permit some freedom of religi These hopes were not buoyed by eve in Madrid last month.

A chapel supported by the U.S. Sou ern Baptist Convention had been ope in Usera, a Madrid suburb, in 1949. July, 1954, the chapel was closed police without explanation. Doors w sealed.

In June, 1956, the Rev. Jose Nu found the seals gone. He opened chapel again for services and promptly arrested. Madrid's Civil Co



POSE THE WAY I WANT," Dr. Schweitzer tells Frankfurt's Mayor Werner Vockelmann. City Frankfurt presented honorary citizenship to Dr. Schweitzer during his recent European visit

st month found Pastor Nunez guilty of rave defiance of the authorities," fined m $16.40 and sentenced him to one onth's imprisonment. The court re- cted as immaterial a defense claim that ain's Bill of Rights says that "none will molested for his religious beliefs nor the private exercise of his religion." Pastor Nunez paid his fine. The jail rm was suspended under an amnesty hich Dictator Francisco Franco had anted to all civil prisoners in honor of e election of Pope John XXIII.

erlin Church accepts Red rule

Bishop Otto Dibelius of the Evangeli- l Church of Berlin and Brandenburg d sparked a controversy when he de- ared that neither the East German Re- blic nor any other totalitarian state nstitutes a "supreme authority" to hich Christians owe allegiance. Most erlin-Brandenburg congregations are in e Communist-dominated East Zone.

The Communist press had bitterly attacked the bishop's stand. Bishop Hanns Lilje, head of the United Lutheran Church in Germany, had also disagreed. Christians must respect "even a state which does not possess the character of a Western democracy," he said.

Last month the Berlin-Brandenburg Church management dissociated itself from Bishop Dibelius' views. In a letter to all pastors, it said that Bishop Dibelius had drawn practical conclusions regarding the supreme authority of the state with which the management was unable to agree. It reaffirmed a declaration of the EKID Synod in 1956, which said, "The Gospel places the state under the gracious ordinance of God, independent of how the state is established and of its political form."

Dahl to head California college

Only Lutheran institutions of higher education west of the Rockies are the

intersynodical Pacific Lutheran College in Washington and the United Lutheran Church's Pacific Seminary at Berkeley, California. Serious efforts were started about five years ago to establish a Lutheran college in California. Supporting the project are the American, Augustana, Evangelical, United Evangelical and United Lutheran churches, which have pledged $1,525,000 toward the institution. California Lutheran Education Foundation is to raise an additional $610,000 for the project's initial phase.

The college will be located on a 206-acre campus in the Conejo Valley at Thousand Oaks, about 15 miles west of Los Angeles. It is expected to open in the fall of 1961.

Dr. Orville Dahl, since 1957 president of the foundation, was this month named president of the college. Dr. Dahl has been an administrator at St. Olaf College, the University of Vermont, and the California College of Arts and Crafts. From 1951-56 he was head of the Evangelical Lutheran Church's Division of Higher Education.

Joint Bible version sought

For more than 300 years most English-speaking Protestants had used the Authorized or King James Version of the Bible, while English-speaking Roman Catholics used the Douay Version. The Authorized Version first appeared in 1611, has since been twice revised. The first Revised Version came out about 75 years ago and was not widely accepted. The more recent Revised Standard Version has gained acceptance by most American Protestants. The Douay Version of 1610 was a translation from the Latin Vulgate. It was extensively revised in the 17th century by Bishop Challoner.

Last month two Roman Catholic scholars writing in *Worship* propo that Roman Catholics adapt the Revi Standard Version into a Roman Cath edition as a means of furthering Ch tian unity. The RSV, according to Be dictine Fathers Bernard Orchard and mund Flood, "is a scholarly rendering Scripture which is a delight to read with very little editing could be m entirely acceptable to English-speak Catholics."

Writing in the Oct. 24 issue of national Jesuit weekly *America*, the R Walter M. Abbott, associate editor, p posed that Protestants and Roman Ca olics collaborate in a new translation use by all English-speaking people. common translation would end centur old differences in the numbering of c mandments and psalms and in the sp ing of biblical names. It would "exer a unifying force theologically and come a tremendous cultural force . . great achievement in the history of Ch tianity," Father Abbott said.

German revision advances

Protestants in Germany had since 16th century used Martin Luther's tra lation of the Bible as their stand Frequent revisions had kept pace v new discoveries and had kept the guage current. Version now used in G many was issued 60 years ago.

A new revision of Luther's transla of the New Testament was complete 1957 after 30 years' work. It will into print shortly. Last year the Ev gelical Church in Germany (EKI named a 15-member commission to s work on a new revision of Luther's Testament translation. Heading the c mission is Bishop Otto Dibelius of Ber chairman of the EKID Council. F portions of the commission's revision be submitted to EKID member churc

xt year, the commission announced. It 1962 as the date for completion of e work. Special care is being used to e that the peculiarities of Luther's trans-ion and his typical language are pre-rved as much as possible.

iscopalians to stay in New York

Since 1820 national headquarters for S. Episcopalians have been in New ork City. The church's offices on Park venue, constructed in the 1880's, have en crowded for years. Some agencies the church were moved recently to reenwich, Connecticut. A Committee Housing the Business Operations of e church was named to plan for further tion.

Reporting to the Episcopal House of shops at Cooperstown, New York, last onth, Bishop Frederick J. Warnecke Bethlehem, Pa., committee chairman, d that the headquarters would remain New York. He noted that the church d last year turned down an invitation om the National Council of Churches move to the new Interchurch Center Morningside Heights where the NCC d other church agencies will be lo-ted.

Chicago, Washington and Greenwich had been considered as possible sites before the decision about New York was reached, Bishop Warnecke indicated. He said the committee found that the location of the headquarters has little or no impact on the life of the church in the area and neither helps nor hinders its mission. He reported that plans would be made to construct a suitable building somewhere on Manhattan. Unofficial reports added that a site was being sought in the Lincoln Square Redevelopment Area on Manhattan's West Side.

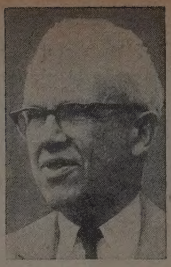
Doubts Catholic will run

Bishop Angus Dun of Washington told a press conference during the session of the House of Bishops that he doubted whether either major party would nominate a Roman Catholic for the U.S. presidency in 1960. Sen. John Kennedy of Massachusetts has been prominently mentioned as a likely nominee of the Democratic party.

Membership in the Roman Catholic Church should never be the "sole consideration" in judging a candidate, Bishop Dun said. However, because of prejudice in some parts of the country, "a man would have to have a terrific vote-getting advantage before the party leaders would dare to take even a marginal risk" in nominating a Roman Catholic.

While the "total stature of a man" must be considered in making a decision about a candidate, Bishop Dun added that he would have "enough uneasiness about the sincere concern of this great religious body (the Roman Catholic Church) to extend its influence and exert its pressures that I would feel somewhat uneasy about a man particularly subject to this." He said, "This would not be decisive. I have entire respect for the integrity of the great Church of Rome and those who give it their allegiance."

BENEVOLENCE contributions by United Lutherans are continuing to run close to those of 1958's anniversary "double apportionment" emphasis, Dr. Edmund F. Wagner, ULC treasurer, reported to the Executive Board on Oct. 22. ULC treasury received $6,130,858 for the nine-month period ending Oct. 20. The receipts were only 5 per cent below those for the same period of 1958. They represented 60.6 per cent of the apportionment goal of $10,113,400. At the same time last year, only 43 per cent of the $15 million goal had been achieved. Total receipts in 1958 were $11.3 million.



WASHINGTON

By ROBERT VAN DEUSEN

STEEL IMPASSE

REGARDLESS OF HOW and when the steel strike would end, the United States would have to bear the scars of the spreading economic paralysis for a long time. This became clear as, toward the end of October, the number of people laid off in related industries mounted, federal and state budgets were revised, foreign buyers turned increasingly to European producers to meet their needs.

Meanwhile, though the gap between industry and unions had been narrowed, a solution, with or without government mediation, was still nowhere in sight.

THE AREAS of disagreement were 1) the size of the wage raise with accompanying benefits, and 2) the alteration of work rules which the companies claimed are curbing output. The companies proposed a three-year contract, with some increases in fringe benefits the first year, and six-cent-an-hour wage increases each of the other two years. The union asked for a two-year contract, with larger fringe increases the first year, and a seven-cent increase in wages the second year.

On work rules, the union proposed a commission to study the problem and make recommendations. The steel companies favored outright arbitration on work rules disputes.

To an outsider, these positions seemed close enough together to make possible some compromise through collective ba gaining.

Everyone underestimated the intensi of the power struggle between labor a management. Both sides seemed to ha decided that this was the time to bre the strength of the other. The batt was between giants, and the worki man whose wages were interrupted the strike got caught in the middle

What happens now?

RELUCTANTLY, the President decid to seek an injunction to send the strike back to work for an 80-day cooling-d period. The union declared its intenti to fight the move for an injunction cle up to the Supreme Court.

Labor's opposition was based on tw claims. One was that an injunction w not justified under the Taft-Hartley A since the strike had not endangered t "national health and safety." Union lea ers argued that defense needs could met by the non-struck plants, comprisi about 15 per cent of the nation's ste capacity.

The other claim was that the injun tion provision in the Taft-Hartley Act unconstitutional. Union lawyers reason that the judiciary can enjoin only th which is illegal. Since the strike is la ful, they contended, it is unlawful prohibit it.

The growing impact of the strike the economy, and the danger of perm ting any segment to gain unlimit power, made it probable that the injun tion would be sustained. But at the e of 80 days, the strike might be resum with new vigor and bitterness.

If collective bargaining should aga produce an unbreakable impasse, wh then? This may be one of the grave questions which the new session of Co gress will have to answer.

P. Michetti: Paul on the Road to Damascus

What is Holy?

MARTIN J. HEINECKEN

"HOLY!" A word so commonly used
d with what a variety of meanings!
e might say facetiously that the word
elf is put to many unholy uses.
The dust-covered Bible on the parlor
ble bears the inscription "The Holy
ble." In his explanation of the third
mmandment, Luther says that "we
ould deem God's holy word holy and
dly hear and learn it."
The church is the "holy" house of God.
some churches there is "holy" water
th which the worshipers cross them-
ves. The sacraments of the church are
nsidered "holy." The elements used,
e water, the bread and wine, even the
ssels and the vestments are given some
nd of special treatment.

The place where the altar stands is called the sanctuary (namely, the holy place) and in some churches only the ordained priests are allowed to approach it and others, women in particular, must stay a certain distance away. In the Apostles' Creed we confess that we believe in the "holy" Christian Church, the communion of saints—that is, the "holy ones." (Though someone may say of a "dear friend": "She always pretends to be so holy, but she's no saint.")

ABOVE ALL, God himself is said to be "holy." Jesus is "holy." We also designate the lifegiving Spirit of God who was poured out on Pentecost and in whose power alone we are saints as the "Holy Spirit!"

There are wider associations of the

word. When people are married they enter into the "holy" estate of matrimony. People call many things "holy" which have nothing to do with God. A girl who is initiated into a sorority describes it as "the most holy moment of my life."

Many institutions, the family, the home, the government, longstanding traditions (the American flag, the Declaration of Independence, the Constitution of the United States, etc.) are surrounded with an aura of "holiness." Some people designate certain areas of their life, their inmost thoughts, as being "holy" and not to be pried into by everyone. In all these uses we get the impression that there is a distinction between the sacred (holy) and the profane (common, ordinary).

How shall we unravel this maze of conflicting uses of the word "holy"? Let us first confound the confusion further with a few illustrations.

A MAN HAS an old, worn-out Bible. He asks his pastor what the proper method is of disposing of this "holy" book. He thinks it should be given special treatment, not just be thrown on the junk heap.

We have a tradition about American flags. The only "proper" way to dispose of them is to burn them. They are not to be used as old rags.

What will we think then of the young anarchist, who, in a May Day speech, takes out an American flag and energetically waves it about, shouting: "No one will ever accuse me of not waving the flag"? Then he takes out a match and reverently burns it.

Since this is the only proper way in which to dispose of a flag, the anarchist was doing a proper thing. But since an anarchist is dedicated to the overthrow of all governments he was also giving vivid expression to his belief.

People or things are not holy. God alone is. Holiness cannot be earned. It's a gift from Go

When I was a young pastor I o applied this flag-procedure of disposal the wine left over from communion. threw it into the furnace and just ab blew up the church. Perhaps there a natural potency in the wine of wh I should have stood in greater awe t of any increment of "holiness" after use in the sacrament.

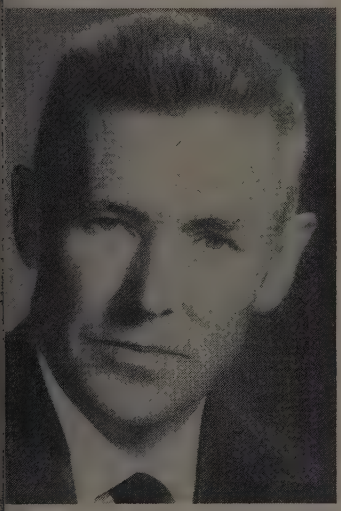
IN ROMAN CATHOLIC Corpus Chr processions the consecrated host, changed into the body of Christ, is cased in a golden monstrance and carr through the streets to be worshiped the people. When in a Roman Cath family the priest comes to bring the "h sacrament" to the sick or dying, it is lieved that he is actually carrying sacred body with him.

This is the reason for the genuflect before the altar in all Roman, Ortho and also "high" non-Roman church where the very body of Christ is belie to lie "imprisoned by love" in the ta nacle on the altar.

Whatever may be the significance the eternal light in a synagogue or some Protestant churches, symboliz the unfailing light of God as well as gracious presence in the very midst his people, *this* is the significance of "sanctuary lamp" in Catholic churche the sign of the "holy presence" wh makes it mandatory for all here at precise place to fall in worship.

This has the most far-reaching nificance and should be known and spected and not made light of. It ma

eat difference what intent determined installation of a "sanctuary" lamp how it is understood in the total logical orientation of the church. If logians (including all pastors) are mumbling meaningless phrases and not state in clear and simple terms t this theological orientation is, then



Dr. Martin Heinecken, professor of ystematic theology at Philadelphia eminary, author ("The Moment efore God," "God and the Space Age"), 1957 Knubel-Miller Lecturer ("Christ Frees and Unites"), vas born in Colorado in 1902, raduated from Wartburg College nd Seminary, taught at a Lutheran ollege in Australia where he was rdained, served American Lutheran Church parishes in Wisconin and Nebraska. He earned his Ph.D. from the University of Neraska in 1942, taught at Wagner College, came to Philadelphia Semiary in 1945.

the church has indeed fallen on evil days.

It makes all the difference in the world as to *why* a sanctuary lamp is placed before the altar, whether this is done just because it looks so nice and makes an impressive memorial, or merely to symbolize the fact that God is our unfailing light, or that Jesus, the Christ, is the light of the world, or because we actually believe that *only* the priest, properly ordained, has the God-given power to bring Christ down from heaven and put him into the sacred host and so make this particular place a *holy* place.

This cannot possibly be a matter of indifference and anyone who is considering putting one into his church had better do something more than have confused dreams about it.

THE ENGLISH WORD "holy" is derived from the same root as the words whole and health. It implies wholeness, health, perfection, freedom from fault or ill. This explains a good many of the common ordinary uses of the word. In the strictest sense this quality applies to God alone. He alone is whole, altogether healthy, free from imperfection.

But we should not think of God simply in terms of all-inclusiveness (wholeness), because this leads inevitably to pantheistic notions where the absolute dividing line between God the creator and everything else which is creature is no longer observed. Nor should we think of the holiness of God simply in moralistic terms, just magnifying to the highest degree what we consider human virtues, such as courage, temperance, chastity.

God's holiness is not the sum of human virtues for he is not a human being who has to overcome faintheartedness and braggadocio with courage, or overindulgence with temperance or licentiousness with chastity or duplicity with truth-

fulness. If we conceived of God after this fashion, he would become the heavenly Boy Scout master, the kindly man upstairs, the model Sunday school teacher, just as we would conceive the Christian in similar moralistic terms instead of thinking of him in terms of reflecting the image of God who is love.

THE CHRISTIAN SAINT (holy one) is not the virtuous person judged by our human standards, but he is the one who is holy—made whole by the love of God which forgives his sin. His unrighteousness is covered by the active righteousness of God which in Jesus, the Christ, was incarnate upon the earth suffered upon the cross and triumphed over death.

He is holy also in so far as he reflects the love of God, as he loves in the same way that God loves for the sake of the beloved, and as he acknowledges his dependence upon God.

He is not necessarily—although he might be—the one who wins all the merit badges, has the perfect Sunday school attendance record or lays claim to the Congressional Medal of Honor. All these he can earn if he tries hard enough, even though his motive may be the most despicable desire for fame or though he may just be one of fortune's favorites.

RESPECTABILITY, fine manners, culture, being out of trouble with the police, "giving tithes of all that you possess and fasting twice in the week" are no guarantee that you are a "holy" man. Neither are they the true saints who have fled from the world, taken vows of poverty, chastity and obedience, and spend their lives like St. Simeon Stylites, the famous pillar saint, apart from the ordinary occupations of men.

The "saint" may be a king upon throne, a maid in the kitchen with pots and pans, a banker in the coun house—perhaps even a bishop or and God alone knows his own, altho we, too, may sometimes have a snea suspicion as to who they are.

GOD ALONE is holy and he alone m holy and he does so not by chan what is unholy into something else w is holy, but by bringing it into the relationship to himself. "Holiness" is a virtue or a quality which a hu being can possess as he has a pretty or bulging muscles. It is something is the gift of God to him and whic such is in need of constant renewal.

Man's "holiness" is, therefore, dep ent upon the proclamation of God's Word in the many forms which this take, preaching, the word of absolu the mutual consolation of brethren the form of the sacraments. Here bestows himself and makes holy.

TO BE SURE, by baptism, we *are* forgiven children of God and heir all the blessings of salvation, but we not been changed into saints leaving sinful natures behind. We are sti need of daily forgiveness and daily birth to newness of life. We depend our holiness upon God's gracious W in which he himself in his love is pr to us, and we become again and a what we already are, and it is onl this constant becoming that we *are*

Such holiness is not possible wit the sanctifying (holy making) actio God, which does not work upon us magic or push us around like things addresses us, and draws us and bind with cords of love and so sets us

A second article on the implications of the understanding of holiness on the Christian faith will appear next week

Lutherans are Building in Hawaii

HENRY ENDRESS

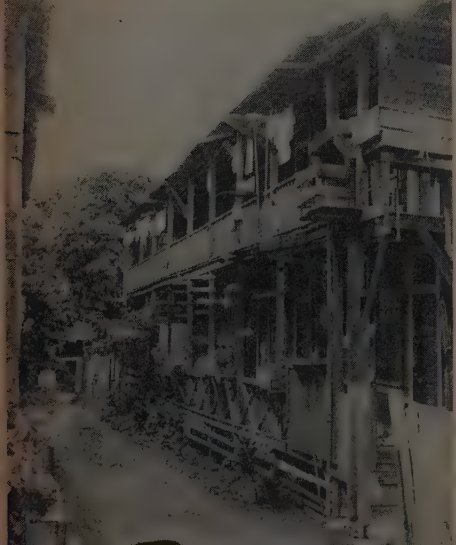
WHILE 200,000 TOURISTS are sightsee- in the hills, riding the surf, and learn- the hula dance from Polynesian uties in grass skirts, the key leaders U.S.'s 50th state, Hawaii, are discuss- behind closed doors the biggest sub- t since the discovery of the pineapple: "boom."

Jim Shoemaker, Bank of Hawaii vice sident in charge of research, estimates t population of the main Hawaiian nd of Oahu, on which Honolulu is ated, will jump from 416,112 (1950 sus) to 700,000 by 1970, with more n 500,000 living in the capital city ne. And in the next ten years the mber of vacationists is expected to go m 200,000 to 450,000.

Besides tourism, new industries will be ened by stateside firms establishing al plants to beat heavy shipping costs. her possibilities are bauxite mining d development of synthetic products m oil, sugar, pineapple, fish, and trop- l fruits. One pineapple firm has al- dy developed a by-product cattle feed. d, through irrigation, the barren little nd of Hawaii (overshadowed by the untains and success of its neighbor hu) will be transformed into another ea for farming, mining, and resort ractions.

THIS MEANS more employment, more rkers, more families, more tourists and tired folk—an exploding population to

Hawaii is not all Waikiki Beach. Above, quonset hut settlement around Pearl Harbor Lutheran chapel; below, one of the slum areas the government hopes to wipe out soon



whom the church must come with
gospel.

The ULCA has five congregation
the Hawaiian Islands—with the his
of Lihue Lutheran Church on Kaua
land, going back to 1881. Lihue
without a resident pastor from 191
1949 but is now becoming a strong
ish—with the possibility of a daug
church—in spite of financial distress
cause of a sugar cane workers' st
and the recent destruction of its hist
church building by a typhoon.

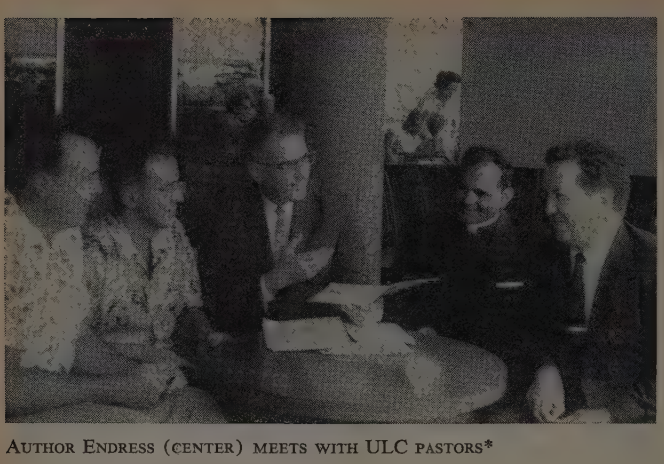
Lihue's pastor is the Rev. Rober
Beharry from the Lutheran Church
British Guiana and a graduate of
ULCA's Pacific Lutheran Seminary.
experience and temperament Pastor
harry is uniquely suited to be spiri
leader of the Lihue congregation
erally known as the "church of all
ples." It is truly Hawaiian: its m
bers are Hawaiians, Japanese, Filipi

inese, Germans, Portuguese, and Eng-
n.

ON THE MAIN ISLAND of Oahu are the
ir other ULCA congregations:
Honolulu church (Pastor Glen O.
lsley) is confronted by all the prob-
ns of the downtown church. It seems
be in the position of St. Peter's Church,
w York City, and First Church, Pitts-
rgh, before conducting surveys and
dies to discover "what is our purpose
d what is our future?" Once the coun-
men were confronted with facts and
ssibilities, they went into high gear
th ingenuity and vigor. Just as the
utheran congregations in New York
d Pittsburgh could solve their prob-
ms Honolulu Lutherans will solve theirs.
St. Paul's (Pastor Charles M. Witthoft)
located in an oriental area of Hono-
lu and has great possibilities among

Buddhist temple recently built at Honolulu

St. Paul's Church, Honolulu (with Pastor Charles Witthoft), has Christian day school



AUTHOR ENDRESS (CENTER) MEETS WITH ULC PASTORS*

Japanese and Chinese Americans. Its modern building houses a day school of six grades. Hopes that this school would lead families into church membership have not yet been realized.

PEARL HARBOR (Pastor Thomas A. Allport) has a quonset hut chapel in a quonset hut village of servicemen's families. Congregational leadership is young, vigorous, imaginative, and loyal, but the church council lacks continuity. Because of the rotation system of the armed forces, there is not one councilman who was a member three years ago.

Exhilaration is high now: under construction is the first unit of a real church building located on the main highway with a large parking lot. Pearl Harbor Church has organized the first unit United Lutheran Church Men in Haw

Across the winding mountain passes the west, wind-ward side of Oahu is John's, Kailua. Pastor is the Rev. Gene Vosseler, president of the Hawai conference of the Pacific Southw Synod, a former foreign mission (British Guiana) who has already w community honors for Christian influe in Hawaiian affairs.

St. John's mission meets in a sch and holds capital fund campaign m ings in a Methodist parish house. It build soon, at a key point on the m highway from Honolulu to Kailua, ri where extensive housing developme are expected.

EACH OF THESE congregations h great potential because in them now key laymen representing commercial, dustrial, education, and military life the islands. One in the Kailua missi for example, is Charles Mumaw, direc of Quality Control of the Dole Pi apple Company. He and his Nisei w are devoted Lutherans, serving

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* *Dr. Henry Endress is executive director of the ULC Department of Stewardship and of the Lutheran Laymen's Movement for Stewardship. He is shown with Hawaii Pastors E. Gene Vosseler (St. John's, Kailua), Charles M. Witthoft (St. Paul's Honolulu) to his left; Robert S. Beharry (Lihue, Kauai), and Thomas Allport (Pearl Harbor Church) to his right.*

urch council, the funding campaign, d the Sunday school.

Typical of lay leadership on Kauai land is Daniel Wong, an engineer raised New York City's Chinatown and now ader in stewardship and evangelism tivities in the Lihue church.

But these ULCA pastors and laymen e frustrated. "There's a big boom ead and we feel left out," said one.

All around them they see opportunity to buy or lease property, to start more issions, to launch evangelism activities nong many peoples—among the Jap-ese-Americans, for example, who make about one-third of the island's popu-tion. They lament that there is not one astor there who can speak Japanese.

When you're far away from home roblems always seem more acute—be-use there is not as much communica-on. Every ULCA visitor is another iend with whom to share the stories of ctories, defeats, frustrations, and great reams.

THESE MEN are full of fire to fulfill the eat commission. That is typical of pas-rs of other denominations too; the Con-egational Christians, Presbyterians, lormons, and sects work with vigor. he Evangelical Lutheran Church has unched plans to organize a church and tablish a chapel on the top floor of a w, giant apartment house. Our ULCA astors and laymen are eager for our issions to launch out creatively, too.

They are looking to the other Ameri-n islands dotting the Pacific, many of em crowded with civilian workers and eir families—with no church and no inistry. Under study now is a plan for ch of the ULCA pastors to visit one of ese islands, on a Sunday rotation plan, rough an airlift supplied by Lutheran ymen.

They want to lift the sights of stewardship in their own congregations. Per capita giving in Hawaii is higher than in many areas of the continent but incomes (and cost of living) are relatively higher, too. Some of the old timers who have enjoyed Hawaii as it is are less than enthusiastic about evangelism and stewardship programs, but newer and younger leaders believe that the church must be as creative and dynamic as Hawaii's Henry J. Kaiser Enterprises if the church is to have a voice in the future.

THEY NEED more help from the Pacific Southwest Synod and the Board of American Missions. Such pressure sends the heads of home missions executives in a whirl because they are overwhelmed by similar appeals from many other areas, too. Old and new communities are booming all over America, from Alaska to Puerto Rico.

The only answer, I'm sure, is that we United Lutherans must give more generously—as other Christians seem willing and able to do. American Missions suffered a major setback last year when the ULCA failed to meet its $15,000,000 doubled apportionment goal. I pray that we don't fail in achieving our objectives this year. To do that would be to fail mission pastors everywhere. It is boom time in the 50th state—and ULCA pastors and lay leaders there don't want our church left out.

By the way, the motto of the Hawaiian Islands is "Ua Mau Ke Ea O Ka Aina I Ka Pono" which means, "The life of the land is preserved by righteousness."

A second article by Dr. Henry Endress on the Lutheran church in Alaska, the 49th state, will be published in "The Lutheran" Nov. 18.

Note for Church Builders

Make Room for the Salad

"AND THIS! Isn't it lovely! All stainless steel and so easy to clean. Notice how the shelves are arranged to hold the Jello salads."

I looked into the empty refrigerator and thanked the lady for showing me through the kitchen of her new church. I turned from the gigantic "Jello salad refrigerator" toward the steam tables, dish-washer, four sinks, and garbage disposal unit.

This was the last of several new churches I visited that afternoon in search of architectural competence in our city. In each instance, I had been proudly directed to the kitchen to examine equipment worth from $10,000 to $15,000.

As pastor of a mission congregation, I was not interested in kitchen faciliti but seeing what I did, I was appalled a envious. People had spent as much f kitchen equipment as we would need build one-fourth of our first modest un

I was reminded of Harry Golde observation (*Only in America*) that fi hundred years from now people will c up our churches, find our "steam tabl bakeries, and barbecue pits," and wonc what kind of sacrifices we performed.

DRIVING HOME from my pilgrimag began wondering. Are these kitch facilities necessary, even in a big churc Is the church kitchen as heavily used day as it was in previous decades? wondered how many times a congreg tion could hire caterers for the sa amount of money that had been spent.

BY ARTHUR R. STEES

The church, especially the city church, no longer the center of the community was. Very seldom, for instance, is ere the big luncheon in the church arlors" after a funeral. Wedding an- versaries are no longer centered in the urch. Congregations are adopting wardship programs which discourage ney-making suppers.

Remembering crowded kitchens in ich I had occasionally labored helping wife with the dishes, I realized that e room must be large. But it was the usands of dollars tied up in modern dgets that seemed idolatrous to me. hy a dish-washer, when church sup- rs have all the volunteers available ey need?

OF COURSE, there are churches that en- ge in large suppers. There is no better m of fellowship than that found und a plate of ham and peas and lloped potatoes. Facilities are needed. t when every church has a similar in- stment in the culinary arts you just ow there can't be that many "doings" town.

I had one last stop to make on my way home. Arriving at the office of an architect we had been interviewing, I asked him who was responsible for the stainless steel "altars" in church kitchens.

"Well," he said, "we put them in if they can afford them. It doesn't do us much good to argue if they've got the money."

"Of course," he said with a smile, "there's always someone in the congregation who can get them wholesale which gives them further justification to buy additional equipment. And they aren't hard to finance," he added. "There's always somebody ready to make a donation for the altar or the kitchen equipment."

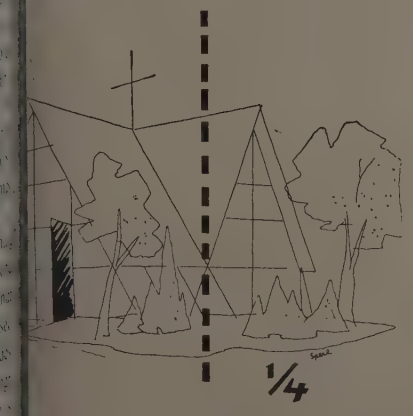
We talked of the increasing use of electricity in the kitchen. I mentioned that the kitchen in our first building would most likely consist of a panel control unit with six outlets, plus a sink. We spoke of the need for more facilities in our ultimate church building and then the question came up again: How much more and why?

Will we be serving harvest home dinners, chili suppers at fifty cents a head, Rotary on Wednesday noons? Most likely not.

ARRIVING HOME late for supper I hurried into the kitchen. I was greeted by the lady of the house who tactfully reminded me that tomorrow was garbage day and I'd better get the can out.

Also, it would be appreciated if I'd help with the dishes tonight, as she had to be at a meeting by 7:30 P.M.

As we sat down at the table I wondered how much a garbage disposal and dish-washer would cost for the parsonage. Maybe I should bring up the matter at the next month's council meeting. After saying grace, I began supper with a few bites of Jello salad.



tchen money" could build 1/4 of a church

FIVE MAKE A FAMILY

Friends for Dinner

"TIMES HAVE CHANGED," Dan said Sunday morning. "Used to be every family had the minister to dinner once a year. Especially a *new* minister. But today . . ."

"We've had Pastor and Mrs. Ittel many times," Karen reminded him.

"Yeh," Pete swallowed his bread without chewing it, so he could add his opinions. "We've taken them on a picnic and asked them to barbecues in the backyard and . . ."

"Remember when we asked the Ittels to our family hobby show?" Sue asked. "That was fun."

"But your father is right," I said. "It used to be a custom to have the pastor to dinner. Now it's a rare occasion. Most families in our church don't do it."

"Maybe we're old-fashioned," Karen said. "We may be making a breach of etiquette."

"Showing friendship is never a breach of etiquette," I said.

"Let's continue in our old-fashioned ways," Dan added. "I'm for speaking to Pastor and Mrs. Hanson after the service today and asking them to have dinner with us."

"Daniel Melton!" I yelped. "Not on a Sunday when we've only five teeny-weeny steaks. Five Hansons and five Meltons. How do you plan to divide the meat?"

"I wasn't thinking of asking them for dinner today, but for one evening during the week."

"That's better."

AFTER SUNDAY school we all turned up in church. Karen in the choir. Sue with us. Pete in a front row of confirman Pastor Ittel and Pastor Hanson have be quite successful in getting the membe of the confirmation classes to atte church. Several come from families w do not attend regularly.

It was Pastor Ittel's Sunday to g the sermon, and a good sermon it w Subject: Friendship. With biblical ill trations. Dan nudged me, and I kn we were thinking alike. Pastor Ittel w talking *to us*. Do others feel that a p tor is talking directly to them? I alw feel that way. I suppose it's because good sermon strikes home. Each liste applies it to himself.

Anyway, Pastor Ittel's talk about being ashamed to show friendship carr me right to the church entrance, wh Pastor Hanson greeted church membe

I SHOOK hands with him and spoke Mrs. Hanson. "Are you an efficient w who prepares most of Sunday dinner fore she goes to church?"

Mrs. Hanson smiled. "No. Being m ried to a minister means a busy Sun morning. In our fifteen years of pa experience, I've learned that Sunday much more comfortable if I plan dinner. We wait till we come home a church, then raid the kitchen."

"You're smart." Mrs. Ittel had joi us in time to hear Mrs. Hanson's rem "It took me years to learn that. I u to get everything ready before chu Then the pastor would be held by an promptu committee meeting, or some who was sick had to be seen on the

me from church, or he'd take the altar
wers to the hospital.

"Now we wait till we come home to
epare the meal. Of course, it's easy
r us," she spoke to Mrs. Hanson. "Our
ildren are grown up and away from
me. You have a family to feed."

"If they're like mine, they always vote
r hamburgers or hot dogs," I said, as
rs. Ittel moved on to another group.
Now, Mrs. Hanson, the reason I asked
personal question about your Sunday
nner is because we'd like to have you
in us today."

Dan was behind me and I heard him
ke a quick breath—probably astonished
my change of plan.

"How nice, Mrs. Melton!" Mrs. Han-
n said. "Let me ask my husband, just
be sure there's no meeting after
urch."

Pastor Hanson joined our group. "Sure
u can feed five extra mouths?"

"We can always put extra potatoes in
e pot and open jars of pickles to make
e table look loaded," Dan said.

"We'll expect you, then?" I asked.

"I have to talk with Pastor Ittel about
e service this evening at the home for
e aged. Then we're free. Will we be
elcome at 1:15?" Pastor Hanson asked.

"Fine." We collected our three chil-
ren and drove off. I did some quick
inking in the car. "Karen, you pop
ver to Claire Mawson's the minute we
et home. She has a couple dozen of
ose small steaks in her freezer. Ask
we might borrow five. We'll defrost
em under the tap. Won't take two
inutes. Pete, you help Sue set the table
nd put ten chairs around."

"And no paper napkins," Karen called
s she hopped from the car and raced
cross the yard to the Mawson home.

"What can I do to help?" Dan asked
as he entered the kitchen where I was buzzing about.

"Bring up a jar of sweet pickles, one of dill pickles, a can of cranberry jelly—the kind I can cut in slices. And see if there's another package of frozen peas in the freezer. I only took out one package for ourselves. That won't go far. If no peas, bring carrots, and we'll mix peas and carrots. I'll toss a salad and fix the steaks. It's only twelve-thirty. Plenty of time."

By one-thirty the five Hansons and five Meltons were seated at our extended table. Pete had placed himself next to Annaliese Hanson, but was tongue-tied and doggy-eyed in his devotion.

Karen took over Kirk, the Hanson's youngest child. She's an old hand with boys that age, after her two years in the church nursery and her summer volunteer job in a neighborhood nursery.

Sue and the middle Hanson child were good friends by the time they came to the table. They had run upstairs to giggle together in Sue's bedroom and look over her possessions.

"I suspect that they've been into your older daughter's cosmetics," Mrs. Hanson observed. "Will she be angry?"

"Yes, if she finds out. But Karen's mothering your Kirk and will probably not smell the cologne that the girls seem to have poured on themselves."

Dan asked, "Will you say grace, Pastor Hanson?" Pete had opened his mouth to say our family prayer, but he snapped it shut.

We bowed our heads and Pastor Hanson spoke. "We thank Thee, Lord, for food and friendship. May we never forget to share what food we have with others. And may we never forget that friendship is one of the greatest of thy blessings . . ."

WORSHIP NOTEBOOK

PICTURE WINDOW ON WORSHIP

TWO YEARS AGO a group of pastors, organists and choir directors met in Chicago for a sneak preview of the long-awaited *Service Book and Hymnal*. More than simply a collection of interested critics, there were men and women selected to teach more than five million American Lutherans how to use the new book. Into two days these people crammed a storehouse of knowledge about speech rhythm, rubrics, and hundreds of new hymns.

Four months later, on a day traditionally decked in the bright green of St. Patrick's celebrations, the brilliant red-covered book made its appearance all over the church. Congregations which had placed orders for the books years before suddenly found themselves practicing new forms of worship.

IT MAY BE too soon to determine how effectively the book is being used among us. There are still many parishes where copies of the *Common Service Book* will take several years' wear before a change to the new is made. Prejudices and the deep-seated usage of decades will not be easy to overcome. Yet the new book has made handsome headway.

If we may consider the reports of the publishers, it would seem that the venture has been a success. Now in its third printing, and with a fourth in the planning stage, the book has in print over a million and a half copies. This in itself is a record, the largest printing of any church hymnal in the United States. But the question still persists: how has the book been received?

Toward the end of 1958 the Department of Worship made a survey of litu gical practice in the churches of th United Lutheran Church in Americ With 3,577 parishes (some with mo than one congregation) in the churc almost 70 per cent completed the que tionnaire and returned it. Here is a r port of some of the statistics derive from this return:

BY THE END of last year there we 1,439 congregations using the *Servic Book and Hymnal*. The *Common Servic Book* was still being used in 1,12 churches. In 51 parishes other book like the German *Kirchenbuch*, were i use. From reports in THE LUTHERAN an from correspondence with pastors an church musicians it is safe to say tha since the survey was made many mo congregations have made the switch.

Because there have been laments abou the many optional features in the ne book the answers to the next questio were eagerly digested. How were th churches settling upon which of the alte nates to use? Allowing for the fact tha even in such short time a few brave co gregations had attempted to master mo than one musical setting, the results (a the end of 1958) were as follows:

First setting	971
Second	468
Third	11

There is reason to believe that man chose the first setting because of it similarity to the setting of the *Commo Service Book*, although by now it mus be evident that the two settings are fa from the same.

In 1,231 congregations the new Kyri

Peace Litany) is used, while 143 retain the familiar sixfold form of the *Common Service Book*. The rubric which permits a reading of an appointed Old Testament lesson is observed *always* in 736 congregations, *occasionally* in 412, and *never* in 338. When Holy Communion is celebrated, 1,059 of our congregations use the new Prayer of Thanksgiving, and 436 follow the familiar pattern of the Words of Institution and the Lord's Prayer.

PERHAPS the most startling innovation, at least to most of our people, was the provision for the minister to chant his part of the liturgy. Among other Lutheran bodies, notably those of Norwegian and Swedish background, chanting by the minister was regarded as the normal thing, but not in the ULCA. Now 119 pastors report that they *always* chant, 203 say *occasionally*, but an emphatic 1,096 report that they *never* chant.

Just to prove that worship in Lutheran churches is not always and everywhere the same (a fact which disturbs most laymen yet pleases some clergymen), other questions were included in the survey. It doesn't take too much study to see that there is a lot of divergence.

The Prayer of the Church (called the General Prayer in the *Common Service Book*) is rubrically required on festivals and at the time of Holy Communion. In the survey 510 reported that the prayer was used *always*, 1,655 *occasionally*, and 290 *never*. Among the first two groups, 1,419 reported that they used written prayers, 1,264 said that they used free prayers and 16 said that they used none at this place in the liturgy.

Announcements are *always* made by 543, *usually* by 879, *occasionally* by 1,019, and *never* by 163.

The anthem, which is not officially a part of the service, is a part of worship in almost all of our churches. In 1,014 congregations it is sung between the lessons. Choirs in 1,373 churches sing an anthem at the offering. In 483 churches it is sung at other places, for example following the Creed. On the other hand, the Introit, which is properly a true liturgical anthem, and, as the rubrics indicate, should be sung, is seldom a part of the music of the service. In 1,606 congregations it is read by the pastor, while in 607 it is read responsively by pastor and people, and in only 367 congregations is it sung by the choir. The appointed gradual for the day, also an anthem to be sung by the choir, receives less attention: 272 report that the gradual is sung, 690 say that the gradual or sentence for the season is sung, but 1,527 report they use only the Alleluia and Lenten Sentence between the Epistle and Gospel.

When it comes to vestments, there is still wide diversity although a comparison of these figures with those of former years indicates the growing acceptance of the cassock, surplice and stole.

	*	†
No vestments	22	28
Black gown	242	232
Black gown and stole ...	334	372
Cassock and surplice	90	92
Cassock, surplice and stole	1,892	1,861
Eucharistic vestments ...	57	1
Others	21	20

* *At Holy Communion* † *Other Services*

It would be unfortunate if anyone were to regard these statistics as a standard or norm. A congregation ought not to decide it will follow this pattern or use that form because a majority of congregations employ it. These statistics are simply a picture window of the worship life of the church.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Child in church?

QUESTION: Ronnie is two and a half. Shall he be taken to church services? That is the big debate in our home. On some occasions we have taken him with us, while at other times we have had a sitter. Sometimes Irene has stayed at home with him and I have gone to church. She maintains that it is useless to take a child of his age to a service of worship because he cannot understand the sermon or the liturgy. I am persuaded that something happens even if he doesn't understand everything. I wish we could arrive at a mutual understanding on this matter.

REPLY: Irene is undoubtedly just as honest and well-meaning in her attitude as are you. Ronnie cannot understand much of a sermon, but then adults also miss many points. There are, of course, some factors in our religion which no one fully understands. But there are a good many items in religion which are not intellectual—the emotional, aesthetic, social, and habit-related.

The Christian religion is much more than belief and understanding. The Christian church over the ages has probably lost a great deal by clinging to an almost exclusively intellectual theory of education in its work. "Teach a person to know the right and he will do it." A theory of this sort may sound all right, but it yields a great deal of disappointment. Every element of personality make-up is involved in life and we need to appeal to all factors in religious education.

In a church service a little child has a richer experience than many adults suppose. While much of the sermon may elude him, he will be caught up in the total worship service. The measure of the feelings in worship cannot be fully taken, but they are cumulative in life, and they are powerful.

Even adults act mainly on feeling and habits, and in little children the disparity between roles of intellect and emotions is even greater. Many children who have been taken to church regularly from early infancy have developed into high-grade adult Christians; many others who have had the experience of a children's service have had a similar growth. In congregations which have a children's church children ought occasionally have the opportunity of being in the service for grownups. And the home ought to supplement the church experience in cultivating Christian faith and life.

Attitude to father

QUESTION: Alyce is ten, and attends an excellent private school. There is considerable attention given to politeness and courtesy in school. The girl is very critical about her father's manners. Henry is far from ill-mannered, and feels he is losing her respect since she has developed such a feeling of superiority.

REPLY: Because of size, years, and lack of experience a child feels inferior to the grownups at home and in general environment. It is natural that when occasion offers they like to reverse the roles. Parents, understanding this, need not become agitated, but may sometimes permit the youngster

to enjoy this expression of superiority.

A larger fact is that, if the parent-child relationship in general is wholesome and happy, Henry's title to the esteem of the girl has a much broader base than his degree of politeness. This, I believe, will prove itself in time. But it will do no harm if he takes the hint and does not let down over-much when he comes home from work.

On the other hand, Alyce's base of judgment and appreciation too will have to expand so as to include many other items in the life of other family members. She will have to learn also that essential to all courtesy is withholding of direct criticism of others' acts and speech.

"GUIDE TO BIBLE STUDY"

THE ACTS OF THE APOSTLES

THE PATH OF LIGHT

THE DAMASCUS ROAD vision of the Saviour wrought for Paul an incredible transformation—deep down inside him, all around him, and far ahead along life's way.

His new faith in Jesus Christ became for him *a light within*. From that hour on he had an enlightened conscience.

There is a popular saying, Let your conscience be your guide. There is in the wide world no guide more dangerous than an unenlightened conscience.

In good conscience mothers of India threw their babies to the crocodiles of that land's holy river, believing they were bringing a pleasing sacrifice to their gods.

In good conscience men, who were sure they were God's instruments, tortured and burned. Look at Paul himself, while he was yet Saul. With all the zeal of a conscience-driven madman, he hounded men and women of God to their death, no doubt singing psalms of impreciation as he did it.

BUT NOW SEE the man, transformed. His conscience, enlightened now by Christ, would never again be misled by devilish delusions. Now he had a care—about people and love and the Saviour. "So," he said to Lysias, "I always take pains to have a clear conscience toward God and toward men."[1]

Inevitably Paul's new radiance also became for him *a light without*. From out of his life, now consecrated to holy service, it shone into other lives.

Once it seemed impossible that Paul's life would ever be a power for the bettering of the world. But read the record and marvel at what God was able to make of him and do through him. Nothing is impossible with God.

Our Lord made of Paul's dark life a shining light, a very light of the gospel. The brightness of the good news, as Paul sent its shining beams into the hearts of people through the witness that he bore, was used by his Christ to illuminate the whole seaboard of the Mediterranean.

Across the missionary centuries the light of it went on into every corner of Europe. It crossed the seas to other shores. It moved through society with the good cheer of God and everywhere bettered the lot of God's patient poor. It sent into the councils of the nations the bright beam of hope for peace on earth and good will to men.

There are still vast areas of darkness in the world but, as God wills, the light shines on, and new persons and peoples

[1] Acts 24:16.

and programs take on the glow of the gospel.

A LIGHT WITHIN, the gospel was for Paul, and a light *without*. Nor is that all. It was also *a light ahead*, shining for him all the way down life's adventuresome road to its very end . . . and through the portals there, into glory.

No human philosopher's counsel can make man's homeward journey bright, to the end. No yogi's clever formula can fill a sarcophagus with sunshine. Only Christ can do that!

For Paul—and for all the merry marching saints along the way, the splendor of the gospel is "as the light of dawn which shines brighter and brighter until full day."[2]

IT IS TRAGIC when the path of a man's life grows gloomier daily until he shivers with the thought that there is only night for him at its end.

At the wheel of a car moving swiftly through the darkness down a lonely road, one feels secure, with the bright lights showing the way. But, if at some sharp turn of the road the lights suddenly fail, panic easily seizes the man at the wheel.

There are people whose religion behaves so for them. All seems merry as a wedding bell as life moves smoothly on. But from blanching lips comes a moan of despair when suddenly death puts out the lights of happiness in the house.

I have gone to the cemetery to bury one of the loved ones of people who knew no hope. Until then one would never have dreamed there was no radiance in their creed—that the light that was in them was darkness. But behind the sunny mask all the while death for them had been the custodian of life's switchboard. Now he had plunged their bright abode into darkness. Now they stood mute and despairing. They coul only bow with a sigh and say, Our love one is gone and soon we too must g Let us then light our little candles whi we may make merry while they shin For tomorrow come the freezing blas and desolation.

NOW COME with me to another fina —one forever heroic and splendid. W enter a Roman prison and descend to i deepest dungeon. In the dim light w make out the figure of Paul. His bod after life's beatings, is bent and broke but his soul is aglow with glory.

Paul is soon to die. Perhaps tomorro —on the Appian Way—the flash of bright steel blade will come. The apostle head will topple into the dust.

Now he is composing a farewell lette As we peer at his papyrus leaf, we fin no bravado in his words, nor helple resignation . . . *To Timothy, my belove child . . . I know whom I have believe and I am sure that he is able to guar until that Day what has been entruste to me . . . I have kept the faith . there is laid up for me the crown . . .*[3]

In this prison cell there is no dar ness. The heavenly light shines here. shines in Paul's soul. It shines all roun him in the dungeon. It shines ahea through his prison door, down the Appia Way, through the tombdoor on the mo row, and into glory.

It is always so, for every Paul an John and Mary, for all of us of whatev name, if we are of his name. For h promise does not fail. "He who follo me will not walk in darkness but w have the light of life."[4]

For believing Paul—for every believ —the Vision Splendid shines on and o

—CHARLES B. FOELSCH

[2] Proverbs 4:18.

[3] 2 Timothy 1:2; 1:12; 4:8.

[4] John 8:12.

BOOKS

TILLICH BUILDS BRIDGES

Theology of Culture. By Paul Tillich. Oxford University Press. 213 pages. $4.

Although this is a collection of various printed and unprinted articles and papers" forms a unity. In it Dr. Tillich discusses he religious dimension in many spheres of man's cultural activity.

In Part One certain basic considerations re developed. Religion is defined as "not special function of man's spiritual life, ut as the dimension of depth in all of its unctions." Especially helpful is the deneation of the two types of philosophy of eligion, the ontological (deriving from St. ugustine) and the cosmological (deriving rom St. Thomas).

Tillich takes his stand basically with the ormer although, in his own statement of , the philosophical absolute is identified ith only one element of the religious abso-ite, which is the "ontological awareness f the unconditional." The chapter on "The truggle Between Time and Space," shows ith clarity the difference between the gods f space (e.g. in Greece) and the God of istory (time) as revealed in the biblical itness.

In Part Two certain "Concrete Applica-ons" are made in relation to religious lan-uage, art, existential philosophy, psycho-nalysis, science, ethics, education. Part hree gives some "cultural comparisons," etween Europe and America, America and ussia, Protestantism and Jewish thought.

The conclusion on "Communicating the hristian Message" makes the point that he gospel cannot really be communicated ut only so stated that it will put men be-ore a genuine decision. This requires, how-ver, participation in the life of those to hom the gospel is to be communicated ithout becoming identical with them. All en participate in human existence and it is he preacher's task to reveal to men the true ature of their existential conflicts to which he gospel—which must be rediscovered and restated in every generation—is the only answer.

This book reveals Dr. Tillich's greatness and competence as a theologian whose peculiar task is that of building bridges between culture and theology. While some may feel that essential elements of the gospel suffer in their restatement, all will profit from this earnest and brilliant effort to make the gospel relevant today.

Philadelphia MARTIN J. HEINECKEN

CAROLS ARE FOLK SONGS

The English Carol. By Erik Routley. Oxford University Press. 272 pages. $5.

Anyone familiar with the church musical scene in America knows that we are suffering from an acute case of *carolitis*. For two months of the year we are literally drowned in carols. Carol arrangements good, bad, and indifferent pour from the presses of every music publisher. The carol lover finds it difficult to distinguish genuine from imitation carols and to tell fact from fiction when their story is concerned. In this situation it is good to have a new book from the pen of Dr. Routley.

Dr. Routley deals mainly with those carols (English and a few of foreign vintage) that have appeared in English collections, especially in the *Oxford Book of Carols*. But for the English scene he offers both a description of the main currents of development and a discussion of every important carol, its text, music, and esthetic value.

Dr. Routley does not begin with a concise definition of the word carol, nor does he seek to disqualify any of the manifold creations that go under the name. But in the course of the discussion and especially in the closing chapter he stresses the fact that the carol is a folk song, i.e., a song not necessarily *by*, but *for* the people which expresses great religious truth in a world-affirming, jesting manner and that it can be appreciated only by those who have stopped taking themselves too seriously.

While Dr. Routley lays no claim to original research and while his judgments are sometimes quite personal and subjective, this book gives a splendid and readable account of the history of the English carol and represents the most useful commentary to the *Oxford Book of Carols.*

Waterloo, Ontario U. S. LEUPOLD

FUTURE WORLD RELIGION

The Christian Faith and Non-Christian Religions. By A. C. Bouquet. Harper. 430 pages. $7.

First the author outlines the modern view of the universe and our scientific presuppositions, and then proceeds to review the great religions of the world. In the history of religions he concludes that there was concurrent development due to the fact that mankind in many areas reached a certain stage of development more or less simultaneously. In this connection he discusses diffusion of ideas, and concludes that the principle of diffusion accounts for similarities far more widely than is usually recognized. A review of the expansion of Christianity indicates how it was affected by, and also influenced, non-Christian religions.

Speaking of changes in the modern world, the emancipation of Afro-Asian peoples, and what he calls "the dominance of America," the author appears resentful that American Christians have so much wealth with which to send out *too many* missionaries unfitted to guide the future of religion in the modern world. He deprecates the impatience of those who seek a rapid conversion of the world. Says he: "God has always eternity in which to build: He is in no hurry. And it cannot be His will that we should be either."

One cannot help contrasting this with the sense of urgency in the New Testament and throughout the history of the expansion of the Christian faith. Of all the faithful and effectual Christian witnesses, few would appear to have been equipped "intellectually" to the degree the author deems necessary.

The book closes with an 88-page critical review of theological thought on comparative religion from the close of the 17th century to the present—a storehouse of information, biographical and bibliographical, on this subject.

Other readers of this amazing book may feel, as this reviewer does, that certain Christian emphases are lacking: intellectual apprehension overshadows the work of the Holy Spirit and faith; revelation is conceived as too much an evolutionary and historical process; there is a lack of emphasis on the doctrines of sin and grace, which are precisely the points of significant weakness in non-Christian religions. According to the author's vision, the future world-religion shall indeed have at its center the Incarnate Word, Jesus Christ, but will be "better" than anything we now know (presumably), because it will have been enriched by assimilation of all that is good and beautiful and true in the non-Christian religions of the world. This is not quite the vision of the New Testament.

Tannersville, Pa. EDWARD T. HORN, S

SERMONS

Through the Year with Christ—Sermons on the Church Year. By Edwin C. Munson. Augustana. 389 pages. $3.75.

This book of sermons takes its texts from the third series of the Gospel lessons contained in lectionaries of several churches Scandinavian background. The sermons are solid, brief (averaging seven pages), clearly outlined, and understandable. The preacher sticks to his texts and clearly defined topics which are not tricky, but which actually tell of the content. The applications are good. The sermons are more practical than doctrinal. The stories and illustrations are appropriate.

Dr. Munson became pastor of Gustavus Adolphus Church, Chicago, in 1958, following 23 years in St. John's Church, Rock Island, Illinois. If these sermons are somewhat typical of pastors of the Augustana Church, the United Lutheran Church is surely welcoming a good partner in the coming year. HOWARD A. KUHNLE

Binghamton, N. Y.

overseas

Britain's Lutherans consolidate

ENGLAND: London. Oct. 7.—SOME experienced churchman might be able to take the bewildering facts of Lutheranism in Great Britain and, on the basis of logic or good common sense, weave them into a pattern for the future of the Lutheran Church in the British Isles. Getting the pattern accepted is a horse of a different color!

The facts are fairly easily assembled. A centuries-old nucleus of German and Scandinavian Lutheranism was firmly planted on British soil but worshiping only in the mother tongues. A slowly emerging "native" church began in 1896 with a handful of German bakers and is now the Evangelical Lutheran Church of England. There was an influx of German, Polish, Baltic and Hungarian Lutherans, uprooted from their homes by pressures of World War II.

Attempts at co-operation through the Lutheran Council of Great Britain organized in 1948 have been successful (with the exception of Scandinavian Lutherans). There was joint support of refugee groups by the Lutheran World Federation and the Lutheran Church—Missouri Synod in the post-war years. Estonian, German, Latvian and Polish synods were organized. Joint support was discontinued in 1955 due to withdrawal of the Evangelical Lutheran Church. Development of English work was begun in the Lutheran Council.

Today Lutheran services are conducted in 160 localities by 60 pastors using 12 languages. An English church, the ELCE, is independently organized although affiliated and subsidized by the Lutheran Church—Missouri Synod. Four organized synods (Estonian, German, Latvian and Polish) along with one Hungarian and two English-speaking congregations are associated in the Lutheran Council and subsidized through the Lutheran World Federation (a Swedish pastor officially represents the Church of Sweden on the Council).

Theological training has begun at Oxford (Lutheran Council) and Cambridge (ELCE). Fellowship of all Lutherans is provided through theological conferences.

When the annual conference of the Lutheran Council was held at Hothorpe Hall in September, 45 pastors and laymen wrestled with numerous problems. What concrete steps will be taken in the future remains to be seen, but there seemed to be a clear recognition that closer co-operation of Lutherans is needed nationally and locally. Laymen should be given greater responsibility in the affairs of the Lutheran Council. More concern should be demonstrated by pastors and congregations in providing Christian instruction and fellowship for the younger generation. Expansion of English work is essential if the Lutheran Church is to serve its people effectively.

THE 1959 edition of the Church of England year book provides interesting facts. Dignitaries of the church (bishops, deans, archdeacons, etc.) are in the prime of life. Their average age is 58, only three years above the 55-year average of the clergy as a whole.

Missionary societies receive 3.1 per cent of contributions in local parishes. Church of England schools enroll 14.7 per cent of school children, a decline from 17.2 per cent in 1950. The Roman Catholic percentage has grown from 7.2 per cent to 7.6. In secondary schools Roman Catholic teachers outnumber Church of England teachers by 3,701 to 3,418. —WILLIAM B. SCHAEFFER

Officers of United Lutheran Church Men, inducted at South Bend convention, are (l. to r.): Aubrey Mauney, J. H. Oetgen, J. Russell Barley, Earl Freese, Richard H. Snell, Eugene H. Kelchner.

UNITED LUTHERAN CHURCH MEN

Auxiliary Admits Four Synod-State Units at Convention

SOUTH BEND, IND.—Four new synodical and state units were received into membership in the United Lutheran Church Men at the 22nd biennial convention Oct. 12-14 in Holy Trinity Church here. They were the Wartburg and Pacific Southwest Synod groups, the Minnesota and Wisconsin units.

Aubrey Mauney, of Kings Mountain, N. C., was inducted as president succeeding B. T. Bodie, of Columbia, S. C. Other officers elected: vice presidents, J. H. Oetgen, Atlanta, Ga.; J. Russell Barley, Beaver, Pa., and Dr. Earl Freese, Rochester, N. Y.; secretary, Richard H. Snell, West Reading, Pa., and treasurer, Eugene Kelchner, Merchantville, N. J. Four new members were elected to the executive committee: Marvin Barnett, Omaha, Neb.; Howard Herter, Waterloo, Ont.; Oscar Lingle, Harrisburg, Pa., and the Rev. Maynard C. Hallock, Pottsville, Pa. Dr. Leeland Soker, of Denver, Colo., president of the Rocky Mountain Synod, was re-elected to the committee.

THE CONVENTION budgeted $58,000 for 1960 and $63,000 for 1961. Principal concerns of the official men's auxiliary of ULCA are the sponsoring of Boy Scout troops in congregations, and promoting higher church attendance, evangelism and stewardship.

About 400 delegates and visitors heard Dr. Franklin Clark Fry, ULCA president, answer questions submitted in advance. In response to a question concerning the apparent discrepancy between the church's vigorous efforts to effect racial integration in the public schools, and the lack of enthusiasm in accomplishing the same thing in the churches, Dr. Fry commented:

"One indication of the health of the United Lutheran Church is the rapidly growing number of our congregations which are practicing what they preach in the matter of human equality before God, and are throwing open their doors to all races."

DR. FRANK K. EFIRD, of Salisbury, N. C., speaking at the convention banquet, said the ULCM ought to be a "dedicated minority" rather than seek to attract a large membership. "I'm proposing that we become willing to reduce our ranks if it can mean greater depth of dedication and service," he said.

"Christ does not want admirers, he wants committed Christians," the convention was told by Dr. Clarence C. Stoughton, president of Wittenberg University. He described the laity "as the time bomb of the church all set to go off." Unfortunately, he added, it seldom does explode.

Full Benevolence Payment Needed for Synod Causes

By RALPH I. SHOCKEY

TRENTON—The construction of a new office building for the Lutheran Synod of New ersey is largely dependent upon the payıent of 100 per cent benevolences, accordıg to President Edwin H. Knudten. He poke at the fall conference meetings.

Concerning the program for Camp Beisr, Wagner College's 75th Anniversary Apeal, and the 1959 apportionment, he said: All needs can be met—I have no question bout it. It is up to us to labor together and o what we decided to do in our convention —it is just as simple as that."

The various conferences heard the Rev. Villiam Niebanck, synodical chairman of ıe Wagner College Appeal, stress the imortance of raising the $180,000 quota for ıe construction program at the synod-suported institution.

Over one million dollars is being spent in onstruction of new churches and expansion f facilities in the Southern Conference, it as reported by the Rev. Howard Lenhardt, ecretary of the home mission program.

League Adopts Commercialism Stand

LUTHER LEAGUERS at the fifth annual conention held in Ocean City, Sept. 25-27, dopted a guiding statement on commerialism and reported caravaning plans for arly 1960. Some 300 delegates heard the ev. Lawrence Nelson, Youth Work secreary of the ULCA Board of Parish Educaon, speak on the theme "Time for Christ." League officers include Fred Berkobin, resident; Charles Bergstrom, vice presient; Linda Ballistreri, recording secretary; nd Kenneth Steinberg, treasurer.

SIX MORE CLASSROOMS at Bethany hurch, Gloucester, were made possible hrough the Stewardship Sector Project which produced $30,000 for the construction of the educational unit. Dedicatory services were held Sept. 20, with President Knudten and the Rev. William Laird assisting Pastor Dallas Dorward.

Pastor Dorward receives new building keys

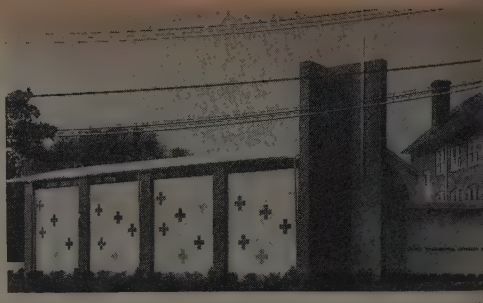
Jersey City Project Commended

DR. GEORGE HARKINS, assistant to the president of the ULCA, and Dr. Edwin H. Knudten of the synod, commended the members of St. John's Church, Jersey City, for constructing the new $300,000 church on the same site of the previous 90-year-old structure. Pastor Arthur W. Hergenhan said that the bold program and architecture led several merchants and home owners to begin remodeling. The new edifice was dedicated in September with over 1,700 in attendance.

GOOD SHEPHERD MISSION, Florham Park, took a forward step in purchasing a $21,000 site for the relocation of the church. The new site will provide adequate parking and expansion facilities. The congregation was organized in 1956 under the leadership of the Rev. Paul C. Strockbine.

NEW JERSEY . . .

THE MODERN $60,000 Christ Church in Camden was dedicated by the Rev. Robert Peterson Sept. 13. The red brick chancel wall is dominated by an 8½-foot black metal cross over an 8-foot cement slab altar. The building also includes a small chapel, pastor's study and other rooms. Synod President Knudten and Southern Conference President William Laird participated.



Crosses in vari-color brickwork distinguish Camden church

LUTHERAN LEADERSHIP Training School for the Bergen County area began Sept. 30 and will continue through Nov. 11, at the Church of the Redeemer, Maywood. The Rev. Paul W. Kapp, pastor of Grace Church, River Edge, is dean.

GROUNDBREAKING for a new educational unit at St. Peter's Church, Plainfield, took place Sept. 20. The addition includes clas rooms, social hall, and a new steeple, th latter a memorial to Jesse L. Clark, found of the Lutheran Laymen's Movement. Th Rev. Raymond Tiemeyer, assistant to th president of ULCA, and Central Conferenc president, the Rev. Arnold Dahlquist, a sisted the pastor, J. Peter Gonzalez.

SOUTH CAROLINA

Dr. C. A. Kaufmann Resigns As President of Newberry

NEWBERRY, S. C.—Dr. Christopher A. Kaufmann has resigned the presidency of Newberry College effective next Jan. 31, for reasons of health.

The board of trustees designated Dr. Conrad B. Park, dean, to become acting president beginning with the second semester.

Dr. Kaufmann was a Newberry graduate in 1929, received a master of arts degree from the University of South Carolina in 1945, and an honorary doctor of laws degree from Lenoir Rhyne College in 1956. He was registrar at Newberry from 1930 to 1945, and an instructor in Latin and Spanish. He served as assistant to the president 1949-1951, director of public relations 1951-54, and acting president 1954-55, becoming president in 1955.

Enrollment increased 50 per cent during Dr. Kaufmann's presidency. Faculty salaries were increased and a retirement plan was instituted for the faculty and staff.

NORTH CAROLINA

Charlotte Mission Started, Three Areas to Be Entered

By FRANK K. EFIRD

SALISBURY—North Carolina is planni for further advances on its home missio front. In Charlotte, the state's largest cit the Rev. Carl S. King is developing a ne congregation in the Crab Orchard sectio

Other areas approved for occupancy b the Board of American Missions are in th southern area of High Point, the southe area of Greensboro, and the Alaman Hills-Graham area adjacent to Burlingto

Mission's First Unit Consecrated

THE PRINCE OF PEACE MISSION at Kinst consecrated its new first unit Oct. 4. T cost of the building was $55,000.

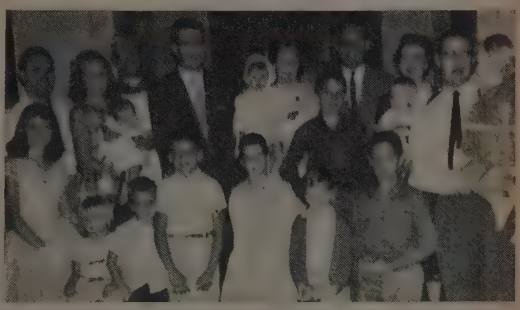
FOUR EVANGELISM MISSIONS have be held in the synod during September a October. The Asheville area mission w conducted the week of Sept. 20, with thr churches participating and an attendance

1,506. The Salisbury area mission, held the week of Sept. 27, had 38 churches taking part and a total attendance of 37,518. The Gastonia and Concord area held missions the week of Oct. 18.

GOOD SHEPHERD CHURCH, Goldsboro, celebrated its twentieth anniversary Sept. 13 by receiving 20 new members, one for each year of the congregation's life. The Rev. C. Ross Ritchie, Jr., is pastor.

ST. PAUL'S, Burlington, is building a new $50,000 educational building and Friendship, Taylorsville, is erecting a new church and educational plant costing around $125,000.

ST. PAUL'S CHURCH, near Salisbury, will be host to the annual convention of the synod's United Lutheran Church Men Nov. 17. This is the first time the men will meet in a rural church. J. J. Lentz of Sanford is synodical president.



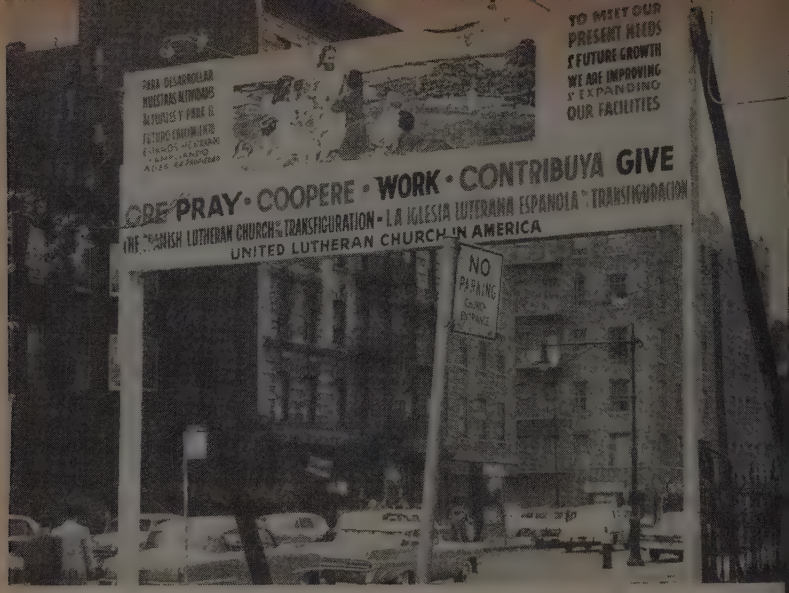
Twenty members received into Good Shepherd congregation

Antioch Congregation Occupies New Church Near Dallas

New sanctuary of Antioch Church seats 400. Educational building at rear was dedicated in 1956

SALISBURY—Antioch Church, near Dallas, had 36 members when its new brick church replaced the old log structure in 1883. This summer the congregation of more than 300 occupied another new sanctuary, which with the recently built educational building completes a modern plant valued at more than $100,000. A new electronic organ with chimes has been installed. Building's interior woodwork is of mission oak.

Dr. F. L. Conrad, president of the North Carolina Synod, preached at the first service in the new building last Aug. 16. The pastor is the Rev. C. E. Lutz.



Big sign on lot next to Transfiguration Church tells expansion story in Spanish and English

Bronx Puerto Ricans Expand Church to Fight Teen Crim

By PAUL VALENTINER

NEW YORK'S Puerto Rican population has been blamed for many of the city's ills in recent months. Even a prominent jurist stated that the upsurge of juvenile crime is their fault.

Amid the avalanche of adverse publicity a Spanish-speaking Lutheran congregation in the Bronx made itself heard on the other side of the ledger.

Concerned with the juvenile gangs and teen-age shootings in the area, the all-Puerto Rican Lutheran Church of the Transfiguration, under the leadership of Pastor James Soler, took a part of the problem into its own hands.

With the assistance of the New York and New England Synod and the Board of American Missions Urban Church Renewal program, the property adjoining the church was purchased and demolished to make way for a parish hall that will also serve as a community center.

Guided by Edmund R. Foehl of the Lutheran Laymen's Movement Fund Raisi division, the congregation began a buildi fund appeal. Even before the campai was officially launched, advance gifts cha man Pedro Pujols reported more th $5,000 secured from 26 homes on a on year basis.

At the first report meeting, with less th half of the congregation's 174 families v ited, the first year goal of $10,000 had be topped. Within a week, and with ma calls still to be made, $12,000 had be surpassed.

"I HAVE HAD my eyes opened," said t Rev. Cesar Cotto, a guest speaker fr Puerto Rico. "We always thought that t kind of program would work only in Ame can congregations. But, I forget, you a Americans from Puerto Rico. And I b lieve this kind of program would work the Islands too."

Pastor Soler says it has been years sin the kind of enthusiasm exhibited in the ca

NEW YORK CITY

paign has been seen at Transfiguration. Many of the members are in low income brackets but they are giving as much as $12 a week for the new building so their children will have a place for Christian education and recreation.

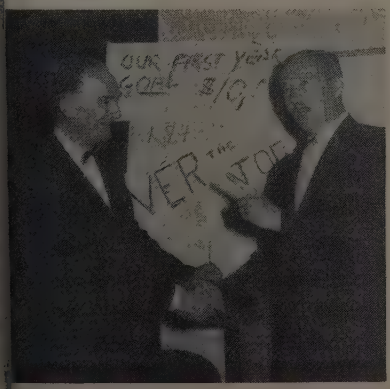
Retorting to Brooklyn's Judge Samuel S. Leibowitz, who blamed juvenile crime on Puerto Ricans, Pastor Soler said he believed the jurist had "unfairly maligned" the islanders in the city, and had the wrong attitude toward the situation.

"WHAT WE ARE doing at Transfiguration is an example of how Puerto Ricans are contributing to better living and not to crime," he said. "The Puerto Rican is new to the city and is in the limelight. But he is no more delinquent than anyone else. Those who get into trouble learn crime here. The city itself is responsible, not the Puerto Rican background."

Pastor Soler doesn't believe that just calling in more police is going to solve the problem. It is something for church, school, and civic leaders to work out with parents, he maintains.

In the meantime, the congregation is making its own plans for its immediate area, and going forward under its slogan: "We are a Growing Church, to serve the Growing needs of a Growing community."

Fund raiser Foehl and Pastor Soler rejoice at surpassing $10,000 goal for first year



Dr. Beck Speaks to Laymen At Conference Convention

By HOWARD A. KUHNLE

BINGHAMTON—Dr. Alfred L. Beck, synod president, spoke particularly to laymen at the fall convention of the Central Conference, in St. Paul's Church, Utica. He emphasized the opportunities for Christian witnessing outside the local congregation.

A panel discussion was held on the ULCA statement on marriage. Dr. Harold Haas, secretary of the Board of Social Missions, was the chief speaker. Panelists were Dr. John H. Sprock, Pastor Paul J. Tritschler, Pastor Walter Bielitz, and Pastor Robert Doxey.

Evangelism Studied by Laymen

LAY EVANGELISM SCHOOLS were held at Holy Nativity Church, Endicott; First English Church, Syracuse, and St. Paul's Church, Utica. Speakers were the Rev. J. Bruce Weaver, director of evangelism, ULCA; the Rev. Paul R. Swank, of Brooklyn, chairman of the synod committee on evangelism, and Dr. Walter Bock, associate director of evangelism, ULCA.

LUTHERAN LEADERSHIP training schools were held for three weeks at St. John and St. Peter's Church, Syracuse; St. Paul's, Utica, and Holy Nativity, Endicott. Instructors were Dr. Paul C. White, synod secretary for Christian education, and Pastors J. William Wahl and Lawrence Reese, of the ULCA Board of Parish Education.

SOUTHERN TIER district United Lutheran Church Men met Sept. 18 at Redeemer Church, Binghamton. Clarence Neun, synodical ULCM president, spoke, and presented a charter to the ULCM of Our Saviour Church, Endwell, a mission organized in 1957. Richard Huff, of St. Paul's Church, Johnson City, was elected district president.

LUTHERAN HOME FOR THE AGED, Clinton, celebrated its 39th anniversary Oct. 4. The Rev. Harold W. Reisch, inner mission director of the Board of Social Missions, spoke.

Million-Dollar Pavilion Dedicated at Germantown Home

THE NEW million-dollar infirmary wing at the Lutheran Home for Orphans and Aged, Germantown (Philadelphia), was dedicated Oct. 18. The featured speaker was Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America.

Also participating in the ceremonies were Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania; Frederick G. Krapf, of Wilmington, Del., president of the board of trustees; Otto W. Woltersdorf, of Philadelphia, chairman of the building committee; Dr. Frank M. Brown, director of "Operation Aged"; Dr. Walter R. Harrison, superintendent-pastor of the home; and the Rev. William H. Truby, assistant superintendent-pastor.

Superintendent Harrison seals a Bible and memorabilia in cornerstone of new wing. Looking on are Frederick G. Krapf board president, and Otto Woltersdorf, building chairman

The new Centennial Pavilion of the Schaeffer Memorial building already houses 100 elderly residents in bright, cheerful semi-private "wardettes," furnished with specially designed devices for the convenience of elderly folks.

Social Mission Society Joins Philadelphia United Fund

PHILADELPHIA—United Fund drives were in full swing across the country during October, and for Philadelphia Lutherans there was special interest and impetus. The Social Mission Society of Philadelphia is now one of over 250 community agencies included in the United Fund.

Working with a deficit and forced to curtail some of its activities, the Social Mission Society Board discussed for over a year the advisability of becoming part of the city-wide United Fund, before finally making application.

The Lutheran Church has always pioneered in activities in the social work field. Philadelphia's Kensington Dispensary for Tuberculosis and Lankenau Hospital are examples of this pioneering work. The activities carried on by the Settlement House on Frankford Avenue, Haverford Center in West Philadelphia, and the summer camp for underprivileged children are important adjuncts to the community and a means whereby the church can exemplify good stewardship and build good citizenship.

At a recent dinner meeting of congregational representatives, Sister Catherine Neuhardt, executive director of the Social Mission Society, stressed the need for continued support of the society by church members.

"Our becoming part of the United Fund does not mean," she said, "that church members in the Philadelphia area can let down their interest in and support of the society. It will be June, 1960, before any help is forthcoming from the United Fund and then this support will be *only* for community services. —GRACE H. GEIGER

New parish house of Grace Church, Royersford, is of stone to match sanctuary (see next page)

First Mission Rally Draws 1,000 in North Penn District

By WILLIAM C. ROEGER

NORRISTOWN—Over a thousand members of North Penn District parishes attended a Mission Rally in Emmanuel Church, Souderton. They heard a choir of more than two hundred voices, and listened to missionaries and nationals who have witnessed for Christ on five continents.

The rally was the first event sponsored by the new World Missions Committee of the district, of which the chairman is Pastor Ernest Flothmeier, of St. Paul's, Telford, formerly a missionary to Liberia himself.

From Japan came the Rev. David Hoh, a missionary just returned on furlough. India was represented by ULCA missionary Miss Hilda M. Kaercher and Pastor V. D. Frederick of the Andhra Lutheran Church, who has been working at Little Zion Church, Indianfield, studying American methods in evangelism.

Pastor F. D. Christhilf, a ULCA missionary in British Guiana, told of the work being done there, and Mr. Melton Suko Clinton, a native of Liberia, West Africa, studying at Pennsylvania State University, told of the witness being made in his country.

The Rev. Warner H. Wedel, formerly a pastor in Shanghai, China, and now a staff secretary with the ULCA Board of Foreign Missions, told of work behind the bamboo curtain.

Church Women Receive New Units

ST. JOHN'S CHURCH, Quakertown, was the scene of the first annual convention of the United Lutheran Church Women of the North Penn District. With the reception of congregational ULCW groups from Grace Church, Hatfield, and Redeemer Church, Hartsville, each of the thirty-three parishes of the district has a local ULCW unit.

District Dean Elton L. Angstadt installed the newly elected officers: Mrs. Wilson H. Hartzell, Doylestown, as president; Mrs. R. Edward Yeagle, Richlandtown, as vice president; Mrs. Elsie I. Renner, Souderton, as secretary; Mrs. Walter Myers, New Britain, as statistical secretary; Mrs. Paul T. Moyer, Blooming Glen, as treasurer.

Dr. Francis A. Shearer, executive secretary of the Ministerium of Pennsylvania Board of Inner Missions, and Mrs. George

PA.: NORRISTOWN . . .

Ammon of the ULCA-ULCW staff, spoke. Speaking at the convention banquet were Miss Hilda M. Kaercher and Pastor V. D. Frederick, of the Andhra Lutheran Church.

BUILDING OPERATIONS continue at a rapid pace in churches of the area. At Christ Church, Tinicum, a parish education building costing approximately $140,000 is under construction. Former Pastor Richard L. Peterman, now stewardship secretary of the Illinois Synod, spoke at the laying of the cornerstone. It will contain fifteen classrooms, meeting rooms, offices, sacristy, a kitchen and church parlor, in addition to a large auditorium and a youth room. Present pastor is the Rev. Oswald Elbert.

Also under construction is another educational building to serve the large congregation of Trinity Church, Perkasie. Pastor Donald D. Pritz broke ground for this project, to cost well over $400,000.

Pastor Pritz digs in the rain at Perkasie

Grace Church, Royersford, recently dedicated its new parish house with Pastor John B. Bergstresser officiating, and Dr. Edward T. Horn, III, pastor of Trinity Church, Germantown, as guest preacher. The building

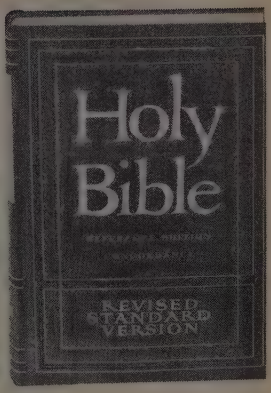
Pastor Peterman, Pastor Elbert lay cornerstone at Tinicum

contains a social room, parlor, kitchen, and classrooms, and is built of stone to match the church, with which it is connected by a cloister (*see photo on preceding page*).

St. Paul's Church, Telford, has had its plans approved for a new Christian education building. St. Paul's also claims something unusual in the life of the church: two spiritual sons of the parish are serving the same parish—St. Paul's, Glenside—where Dr. Lester Fetter and Pastor Donald Landis are pastor and assistant pastor.

LEADERSHIP training schools are in operation in both the North Penn and Trappe Districts. In the Trappe District, sessions are held at the New Hanover Church. The North Penn District school is at Emmanuel Souderton.

LUTHER LEAGUES in both Trappe and North Penn areas held Workers' Conferences recently, with the North Penn Leaguers meeting at Trinity, Perkasie, and Trappe Leaguers at Jerusalem Church Schwenksville.



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Scranton Church Provides New Parking Lot for Member

WILKES-BARRE—St. John's Church, Scranton, dedicated its new parking lot on Oct. 4 —the first church-owned parking facility in the city. The Rev. Karl L. Mumford, pastor of St. John's, conducted the special servic

Located in center city, the church ha long been hindered in its parish activiti by lack of parking space. The finished l takes about 50 cars, not enough for Sunda morning but adequate for weekday ev nings.

At the same time the church's front law was redeveloped and landscaped, with seve sturdy new maple trees replacing old a diseased elms. Total cost of the proje was about $10,000.

Church Mortgage Burned

TRINITY CHURCH, Clarks Summit, burn its mortgage at a special service Sept. Dr. Francis A. Shearer, inner missions e ecutive secretary of the Pennsylvania M isterium, spoke. Plans were announced f improvements including increased seati capacity, a modern heating system, and parking lot adjoining the church.

INSTALLATION of the Rev. Frank H. Jo wick as pastor of St. John's Church, Wilk Barre, took place Oct. 14. Dean George Fritch, Jr., of the Scranton-Wilkes-Ba District, preached.

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uilding Sites Purchased or Mission Congregations

By MARTIN G. SCHROEDER

OMAHA, NEB.—A number of church sites ve been purchased for new mission con-egations during the summer months. One in northeast Kansas City, Mo., where the v. Richard Scherch, mission developer, gan services in July.

In northwest Kansas City (Parkville) op-sition by neighboring home owners de-ed the purchase of an attractive church e on the edge of Platte Woods. Ground eaking will take place before the end of e year.

In Liberty, Mo., the Rev. Clifford C. ith, developer, the congregation pur-ased a site earlier in the summer and is w completing arrangements for a par-nage.

The Rev. Jearald Shaft, developer in the nsas City, Mo., southeast field, began vices Sept. 20. This congregation is seek-g a church site, having already purchased parsonage. Reformation Church, Kansas ty, the Rev. Robert Hamilton, pastor, is rrently planning a building fund drive th the help of LLM in November.

IN OTHER AREAS of the Central States, ssion development and church building oposals are numerous. Martin Luther urch, Lee's Summit, Mo., the Rev. John Shirck, pastor, completed a building fund ve in August, also under the leadership LLM. Ground will be broken late this l.

St. Andrew's Church, Columbia, Mo., the v. Morris Niedenthal, pastor, is seeking ls and expects to break ground for an ractive first unit within a few weeks.

In Tulsa, Okla., Ascension Church, the v. Edward W. Amend, pastor, broke ound Aug. 9 for its first permanent home. is four-year-old congregation is building a five-acre lot. The first units to be

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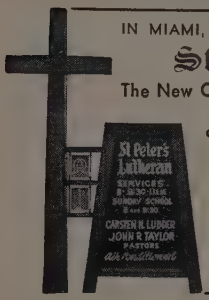

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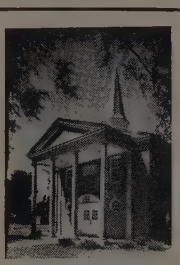

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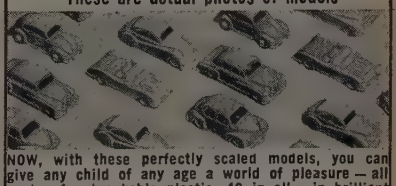

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by Martin J. Heinecken

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Topeka, Kansas

CENTRAL STATES . . .

erected are a chapel and a temporary ed cational building to cost $70,000.

Participating in the ground-breaking se ices were the Rev. Vernon F. Jacobs, pas of Tulsa's First Lutheran Church and pre dent of the Southern Conference, and Rev. Arthur Homburg, Tulsa area missi developer for the United Lutheran Chur

Change of pastorate has temporarily h up a building program and fund raising Prince of Peace Church, Bethel, Kans The Rev. Donald Gates began his minis Sept. 15, and ground breaking for the f unit of this church building program w be held this fall.

Omaha Church to Relocate

PILGRIM CHURCH, Omaha, Neb., the R Charles Murnan, pastor, is working on pl to relocate its church two blocks fart west on a high hill, adjacent to an e mentary school. Relocation permits the c gregation to expand for future build needs, first of which is to be a parish h and Sunday school building.

ST. MATTHEW'S CHURCH, Omaha, the R Hugo Welchert, pastor, is seeking additio ground for expansion. Messiah church Ralston, a suburb of Omaha, has bro ground for a new attractive first unit. the capital city, Lincoln, United Lutheran constructing a parsonage on a lot adjac to the church.

In Lawton, Okla., the Rev. Earl Heu reports over fifty Lutheran families in ested in the new mission congregation. S ices were begun Sept. 13.

FEATURED SPEAKERS at the synod United Lutheran Church Women's conv tion, Oct. 13-15 at Midland College, w Miss Elizabeth Shealy, director of Luthe Community Service in New York, and ter Louise Burroughs, director of Diaconic Year program of the Board Deaconess Work.

The delegates and visitors also heard ports from 14 missionaries. Mrs. J. N. S of Columbus, Neb., presided.

orell, Grimm, Hoelty-Nickel

iving Annual Luther Lectures

DECORAH, IOWA—The fourth annual Mar- a Luther lectures will be given at Luther ollege Nov. 8-11. The speakers will be r. George Forell, professor of theology Chicago Seminary; Dr. Harold Grimm, ead of the department of history, Ohio ate University, and Dr. Theo. Hoelty- ickel, head of the music department, Val- araiso University.

Each speaker will present three lectures. r. Forell will speak on the general topic, Luther and Politics." Dr. Grimm's subject "Luther and Education." Dr. Hoelty- ickel will explore the area of "Luther nd Music."

Groups Hold Conferences

n Montana, North Dakota

By RALPH C. SANDGREN

BILLINGS, MONT.—October has been the onth of conferences and conventions in ie Western Conference, Northwest Synod. United Lutheran Church Women of Mon- na met Oct. 13-16 at Prince of Peace hurch, Missoula, the Rev. Karl Schmidt, astor. John Singh, a student from India Northwestern Seminary, was the main peaker. Mrs. Walter Lange, of Milwaukee, as the synodical representative.

The North Dakota ULCW held its con- rence Oct. 20-22 at St. Mark's Church, argo, the Rev. Lloyd Zaudtke, pastor. rincipal speaker was the Rev. Ronald audtke, brother of the pastor, a missionary n furlough from Argentina.

Pastors of the conference met in conjunc- on with the Fargo ULCW gathering. Dis- ussion leader was Dr. William Cooper, of orthwestern Seminary.

Luther Leagues Hold Conventions

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GREENWICH CONNECTICUT

MONTANA-NORTH DAKOTA . . .

pastor. The Rev. David Gerberding, ste ardship secretary of the synod, spoke.

North Dakota Luther League met Au 26-27 in United Church, Cavalier, N. I the Rev. Gerald Peterson, pastor. Speak was the Rev. William Egler, of First Engli Church, Winnipeg, Man.

Billings Church Plans Addition

BETHLEHEM CHURCH, Billings, Mont., t Rev. Donovan Myers, pastor, completed $27,000 building fund campaign on Oct. Harald Hendrichsen, of the Lutheran La men's Movement, directed the drive. Pla are being made to build an addition to t present church built in 1950. The congr gation is celebrating its 10th anniversary.

STEWARDSHIP SECRETARY GERBERDING m with each of the congregations in Monta during the week of Sept. 28, to discuss the benevolence pledges for the coming year.

THE REV. OLAFUR SKULASON has resign the pastorate of the Mountain, N. D., pari (Icelandic Synod).

WESTERN CANADA

Synod Week Puts Emphas On Complete Stewardship

By E. G. GOOS

EDMONTON, ALTA. — Western Cana Synod Week is being observed Nov. 1- All pastors are exchanging pulpits.

Each congregation held a supper meeti on Nov. 2, when the causes of the sync the United Lutheran Church, and the co gregation were presented with a budg drawn up by the church council.

Lay visitors will conduct an every-memb canvass on Wednesday and Thursday, o taining pledges for current and benevole causes for 1960.

On Friday, the church auxiliaries w meet in each church for discussion of tim talent and treasure stewardship. Lay visito will report the results of their canva Pledges will be dedicated Nov. 8.

WANTED: ADVENTURERS!

The Western Canada Synod has a serious hortage of pastors. Synod President Rein- old Sedo, of Edmonton, Alta., is looking or men who will venture into this territory o help garner the harvest of the Kingdom. A number of assigned mission areas await levelopers.

Mission Week in Winnipeg

LUTHERAN EVANGELISM MISSION in the nnipeg area was held Oct. 25 through ov. 1. It was preceded by an extensive itation campaign among the 7,000 mem- rs of 28 churches, inviting them to attend nday services and the Reformation Rally the Winnipeg Civic Auditorium.

A repeat evangelism mission in the gina, Sask., area, included only United theran congregations.

LUTHERAN WELFARE workshops will bring ether pastors and laymen of all synods s month, to set the pattern for further lfare work in Canada.

Luther League Examines Program

WESTERN CANADA Luther Leaguers were led to serious self-examination at the nvention Oct. 11-12 in Trinity Church, monton. Answering complaints of too ich outside management, retiring Presi- nt Roy Oswald said: "If leaguers are un- ling to participate in a planned program, n certainly they are incapable of running ir own program."

A constitution committee studied the ucture of the organization to suggest ter ways of bringing the League program m the planners down to congregational ts. The convention resolved to make no nge at this time. Divisional secretaries l meet with the officers at a year-end nning and briefing session.

Heather Derhan, a 1959 caravaner from nnipeg, was elected president. Other icers: Otto Gloeckler, Rimbey, Alta., vice sident; Esther Marinoski, Edmonton, sec- ary; and Lorin Koss, Winnipeg, treasurer.

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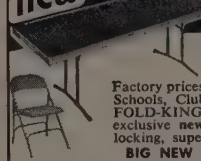

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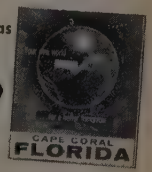

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—CHANGES OF PASTORATE—

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METZGER, DAVID. From Petawawa-Alice parish, Ont. To St. Timothy's Church, Pembroke, Ont.

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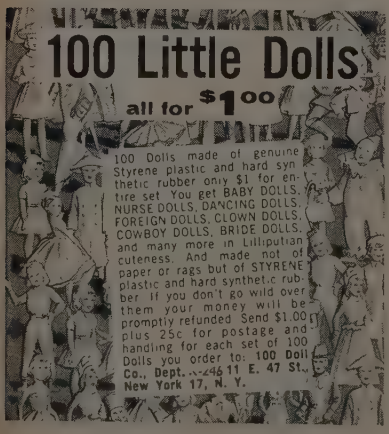
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CENTRAL PENNSYLVANIA

MILLER, GERALD E. From Reedsville Church. To Zion Church, Lykens.

RUDISILL, J. E. From Christ Church, Harrisburg. Retirement.

YEICH, VERNON B. From Zion Church, Kratzerville. Retirement.

CENTRAL STATES

SCHMIDT, ARTHUR E. From United Church, Cole Camp, Mo. Retirement.

VORRATH, HENRY. To Trinity Church, Russell, Kan.

INDIANA

KOCH, HAROLD. From Gethsemane Church, Indianapolis. To Highland-Griffith area mission developer.

MICHIGAN

HOLLAND, CHARLES F. From Epiphany Church, Plymouth. To Lutheran Inner Mission League of the Miami Valley, institutional chaplain.

NEW YORK AND NEW ENGLAND

DOLBEER, MARTIN, JR. From Trinity Church, Rochester, N. Y. To Waterloo University College, Ont., chaplain.

MUCK, RICHARD K. From Peace Church, Rochester, N. Y. To St. Stephen's Church, Hicksville.

SLAHOR, MILAN. From Trinity Church, Middle Village, N. Y., associate pastor. To Messiah Church, Lewiston, N. Y.

WALKER, BROOKE J. To Holy Comforter Church, Bronx, N. Y.

NORTH CAROLINA

HOOK, WADE F. From Holy Trinity Church, Chapel Hill, N. C. To Lenoir Rhyne College, associate professor.

NORTHWEST

EVANS, LEE. To St. Luke's Church, Waukesha, Wis., assistant pastor.

FLAA, RICHARD. From Bethel Church, Pocinette, Wis. To Rochester, Minn., mission developer.

PACIFIC SOUTHWEST

PEDERSEN, GERALD O. From Ascension Church, Baldwin Park, Calif. To Central Seminary, professor.

STEGEMAN, JOHN D. To St. James' Church, Redding, Calif.

HOLZ, FREDERICK C. H. From Garrett parish, Pa. To New Florence parish.

DECEASED

DR. J. FREDERICK BERMON, 81, died t. 5 at Erie, Pa.

A native of Utica, N. Y., Dr. Bermon s a graduate of Thiel College and Phila- lphia Seminary and received a doctor of inity degree from Thiel.

He retired in May of this year as pastor Christ Church, Lawrence Park, Erie, ich he had served since 1943. Previously was pastor of congregations in New rmany and Mahone Bay, Nova Scotia; ughkeepsie, N. Y.; Morrisburg and Hum- stone, Ontario, and New Brighton, Pa.

Dr. Bermon is survived by his wife, the mer Wilhelmena C. Kramer; three sons, derick, Paul, and the Rev. John E. Ber- n, pastor of Mt. Calvary Church, Erie; d one daughter, Elsie L. Bermon.

Funeral services were conducted at Christ urch, Lawrence Park, by Dr. G. Law- ce Himmelman, president of the Pitts- gh Synod, and the Rev. Albert U. Gesler, pastor of Christ Church.

Burial was at Laurel Hill Cemetery, Erie.

DR. JOHN EVERETT HUMMON, 87, red ULC pastor, died Oct. 3 at Lima, io.

Dr. Hummon was born in Liberty Town- p, Ohio. Ordained in 1901, he held de- es from Wittenberg College, Hamma inity School, and Midland College.

He served congregations in Ohio, Iowa, braska, Colorado, and Illinois, and was ve as a supply pastor from 1947 until retirement in 1951.

He had held office as president of the braska Synod and Rocky Mountain od.

Surviving Dr. Hummon are one son, the . Edward Hummon, pastor of Holy ss Church, Wheat Ridge, Colo., and a er, Mrs. Sarah Miller, Montpelier, Ohio.

Funeral services were conducted Oct. 6 First Church, Leipsic, Ohio, by the Rev. E. A. Lehman and Dr. E. E. Flack, dean of Hamma Divinity School. Burial was at Sugar Ridge Cemetery, Leipsic.

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IN CONCLUSION

THE GREATEST SIN is pushing people around. That means treating them as though they are things instead of people. Our chances of committing this sin are so numerous that none of us is innocent.

When a waiter takes my order in a restaurant, and I look around ten minutes later to try to find out why I didn't get my soup, I can't tell which waiter I talked with. They are dressed alike. Maybe they look much alike. It's easy to think of each of them as merely a pair of arms and legs employed to do what I want done.

Probably most of the management personnel in the U.S. steel industry think of the 1,250,000 members of the United Steelworkers as so many hired men whom they wish to employ at the lowest reasonable wage. And many Steelworker officials think of their men as shock troops in the battle to prove that the union leadership can win great victories.

THE SIN is in not realizing that every other person in the world is as important as we are. Commandment Number Two, as Jesus arranged the commandments, is that we shall love our "neighbor" as we love ourselves. He indicated clearly that neighbors are everybody we meet, in all circumstances. Failure to recognize our neighbor and his needs is proof of our failure to love God above everything else. And we all fail.

From what I've read about the TV quiz show scandals, it is evident that some people in the entertainment and advertising businesses had a cynical notion about what they could push over on the public. Members of a congressional committee, dredging up evidence, also are tempted to advance their own fortunes by putting on a good show in committee room. We have had some i vestigations in recent years which we as phony as anything investigated.

This is the sort of thing which ha pens constantly in a complex socie where a lot of people are out to get wh they can at the expense of others. happens even in church. I've often hea of unchurched residents of a communi spoken of as promising "material" f building a strong congregation. Whe ever we deal with people in groups w have a temptation to exploit them. Th is especially dangerous when we belie that our motives have divine sanction.

THERE ISN'T MUCH we can do when w discover that we have been treated things instead of as people. We m feel resentful, but that doesn't help. T main point is to realize how easy it is f this to take place, and how likely we a to be guilty too. A mother who dress up her little girl unusually well may using her child as a model to demo strate what a wonderful mother she

To be pushed around by strong a skillful people is our normal hum destiny. Our only option is to be cc stantly sensitive to the important fa that we do our share of the pushing wh we have the chance, and to ask God f the grace to realize this. There is a gr advantage in knowing we are sinners.

The rich man in our Lord's para saw quite a variety of beggars crouch outside his gate as he drove home dinner after a hard day in the offi He had a big-hearted custom of fling them a handful of small change. H could he be expected to know that o of the beggars named Lazarus was need of a bit of personal affection? E if we aren't rich, we run the same s of risk.

—ELSON RUF

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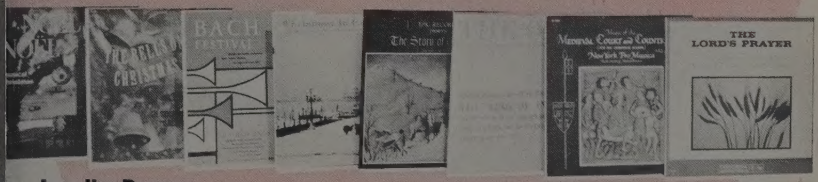

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